

The Growth of the
Kingdom of God

S. L. and E. L. Gulick

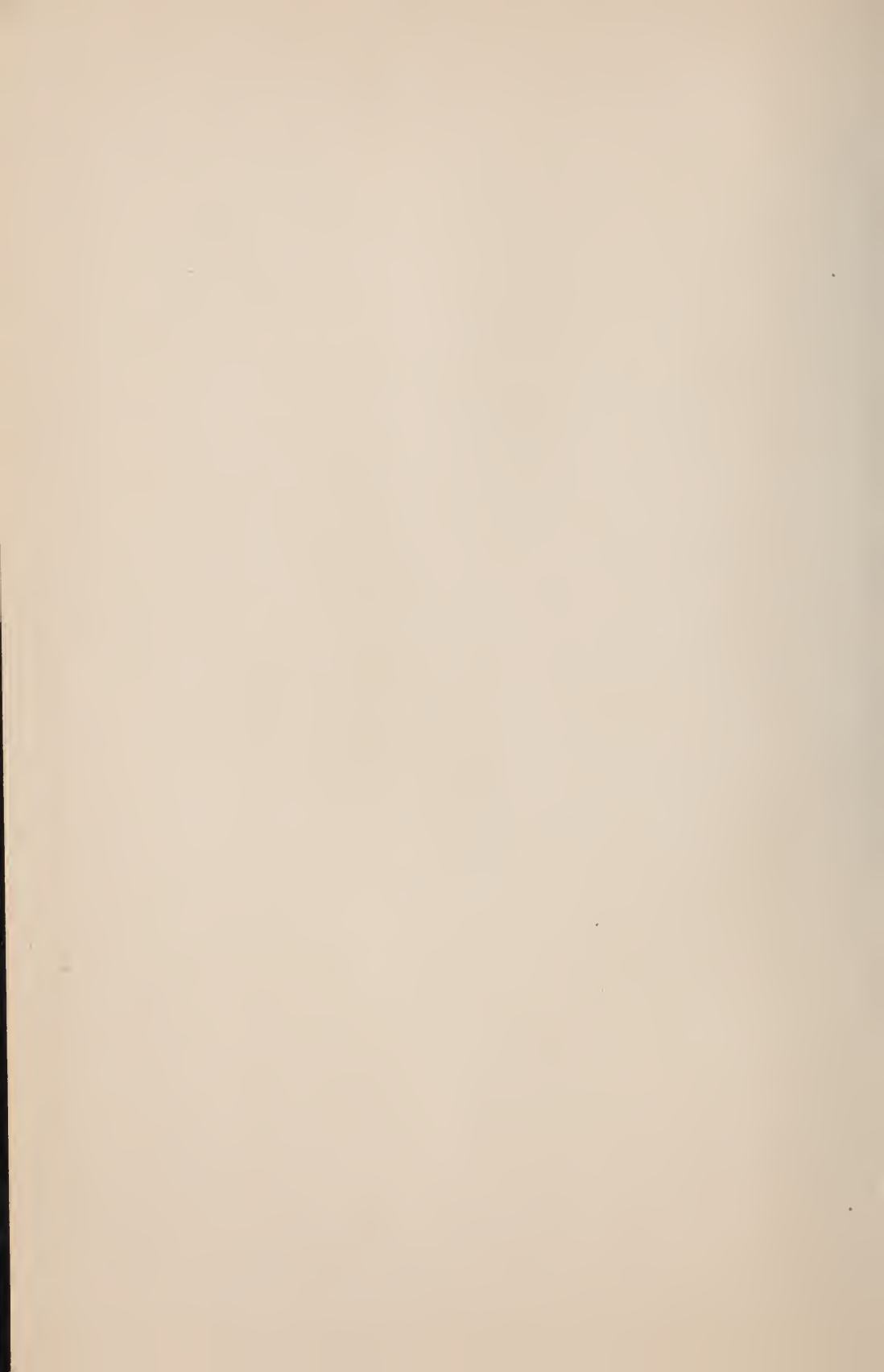


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OUTLINE STUDIES OF THE

Growth of the Kingdom of God

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GROWTH OF THE KINGDOM OF GOD

FOREWORD

There is nothing more striking in the history of the world than the indisputable fact that the Kingdom founded by Jesus has lasted through the centuries and is now still spreading over the earth. Since his day, empires have risen and fallen, philosophies have waxed and waned, sciences have totally changed. The Kingdom founded by Jesus is the only institution that has successfully bridged the flood of years.

Like every living thing, it has made for itself a body, has developed an organization; and, like every living thing, that organized body has been conditioned or modified by its surroundings, its environment.

Without asking now how truly modern Christianity contains or represents the teaching of Jesus, if we only inquire how widely the mere name of Jesus is revered, and how many peoples profess to be Christian, we come upon an astonishing fact. Christianity is to-day the accepted and only religion of all the leading nations of the world. Not only are England and the United States Christian, but every country of Europe, and of North and South America. Churches bearing the name of Christ and the symbol of his suffering exist by the hundred thousand. His professed followers are counted by the hundred million. Millions of persons who reject church organizations and church creeds, still revere and love the

OUTLINE STUDIES OF THE

name of Jesus. Sacred and secular history alike date their events from that central fact, the birth of Jesus Christ.

No Christian who would be intelligent can afford to be ignorant of the main steps by which this progress has been made. He should know the chief forms in which the Christian religion exists to-day, and the reasons why and how they have attained their present forms.

To study the history of the influence of Christ on men only as it is given in the New Testament, as is commonly done, is as unreasonable as for a botanist to study the roots of a plant without considering the stem, leaves, flowers, and fruit for which the roots exist. So an intelligent Christian ought to be able to judge whether and how far the churches as they exist to-day represent and correspond to the teachings of Jesus. Above all should the man who would be serious and earnest with himself and with Jesus ask himself the following questions: (1) Just what was the Kingdom founded by Jesus? (2) Does that Kingdom exist in the modern churches or denominations? (3) Am I myself a true and faithful member of that Kingdom?

It is the belief of the authors of these *Outline Studies* that, in spite of many appearances to the contrary in the past history of Christianity, and in the present conduct of so-called Christian nations, Christian churches, and of individuals who call themselves Christian, the Kingdom established by Christ is still growing and will continue to grow till it has covered the earth. The purpose of these *Studies* is to point out some of the main steps in that growth in the past, and the main evidences of that growth in the present.

In our survey of the growth of the kingdom of God,

GROWTH OF THE KINGDOM OF GOD

it will be convenient to make five principal divisions as follows:

- I. Growth in Understanding.
- II. Growth in Numbers.
- III. Growth in Practise.
- IV. Growth in Influence.
- V. A General View.

"Eighteen hundred years ago there lived, among a despised nation and in a remote country, a man by the name of Jesus, a carpenter's son, who had no political power, no social position, no secular learning or art, no wealth, no shelter to call his own, and who after a very brief public career was crucified in his youth by his own countrymen as an impostor and a blasphemer. Yet this humble Rabbi, by the force of his doctrine and example, without shedding a drop of blood, save his own, has silently accomplished the greatest moral revolution on record, founded the mightiest spiritual empire, and is now recognized and adored by the civilized nations of the globe as the Son of God and the Saviour of mankind." — *Philip Schaff*.

Napoleon is reported to have used the following words about Christ:

"Everything in him astonishes me. His spirit overawes me, and his will confounds me. Between him and whoever else in the world there is no possible term of comparison. He is truly a being by himself. His ideas and his sentiments, the truths which he announces, his manner of convincing, are not explained either by human organization or by the nature of things. . . . Alexander, Cæsar, Charlemagne, and myself founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love; and at this hour millions of men would die for him."

"Now here we see a young man but little more than thirty years old, with no advantage of position; the son and companion of rude people; born in a town whose inhabitants were wicked to a proverb; of a nation, above all others dis-

OUTLINE STUDIES OF THE

tinguished for their superstition, for national pride, exaltation of themselves, and contempt for all others; in an age of singular corruption, when the substance of religion had faded out from the minds of its anointed ministers, and sin had spread wide among a people turbulent, oppressed, and down-trodden. A man ridiculed for his lack of knowledge, in this nation of forms, of hypocritical priests and corrupt people, falls back on simple morality, simple religion; unites in himself the sublimest precepts and divinest practices, thus more than realizing the dream of prophets and sages; rises free from all prejudices of his age, nation, or sect; gives free range to the spirit of God in his breast; sets aside the law, sacred and time-honored as it was, its forms, its sacrifices, its temple and its priests; puts away the doctors of the law, subtle, learned, irrefragable, and pours out a doctrine beautiful as light, sublime as heaven, and true as God."—*Theodore Parker.*

[Note. — These "Outlines" are based upon, and in the latter portions largely drawn from "The Growth of the Kingdom of God" by one of the present authors, published in 1897. The statistics given in them have been brought down to the latest feasible date. Many concrete illustrations of our discussion have necessarily been omitted from them which were given in that work. It is accordingly recommended as one of the books of reference.]

OUTLINE OF COURSE

LESSON	PAGE
I. The Seed and Its Early Growth.....	I
II. The Apostolic Period.....	7
III. The Apostolic Period (Continued).....	13
IV. The Greek Period.....	19
V. The Roman Period.....	27
VI. The Period of the Reformation.....	37
VII. Christian England.....	47
VIII. The United States.....	57
IX. General Review.....	69
X. World-wide Christianity.....	77
XI. Growth of Protestantism.....	85
XII. Christianity a Moral Life.....	95
XIII. Forms of Beneficence.....	103
XIV. Forms of Beneficence (Continued).....	111
XV. Forms of Beneficence (Concluded).....	121
XVI. Christianity a New Life of Service.....	131
XVII. Christian Truth Generally and Widely Known	139
XVIII. Christian Morality.....	149
XIX. Philanthropy, Democracy and Liberty.....	161
XX. The Work of the Public Conscience.....	171
XXI. Influence of Christianity, the Sabbath, White Cross, etc.....	181
XXII. Review	193
XXIII. Significance of the Growth of the Kingdom	201
XXIV. Problems and Prospects.....	211

GROWTH OF THE KINGDOM OF GOD

LESSON I

THE SEED AND ITS EARLY GROWTH

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OUTLINE STUDIES OF THE

12. Jesus' Way, by W. DeW. Hyde, 1902. Chapters 1-3. Houghton, Mifflin & Co.

13. The Kingdom of God and the Church, by Geerhardus Vos, 1903. American Tract Society.

I. PREPARATORY SUGGESTIONS.

1. Before studying the lesson try to state your idea of the Kingdom, and afterwards observe whether it has been modified or clarified.

2. Look up all the references to the Gospels.

3. Look out for any instances of misunderstanding of the nature of the Kingdom on the part of early Christians.

4. Consult as far as possible the chapters referred to in the Bibliography.

II. LESSON OUTLINE.

The distinction between seed and soil, germ and environment.

Christ's parables of the Kingdom.

The Kingdom defined by the method of exclusion.

The Kingdom defined positively.

Jesus' teaching concerning himself.

The earliest stage of the Kingdom.

The first Christian communities, their names, their significance.

III. THE SEED — THE TEACHING OF JESUS.

1. The growth of every living thing depends on two elements or factors:— (1) On the original life within it, the seed or germ, and (2) on the nature of the surroundings or environment in which it lives and from which it draws its nourishment. In the case of the kingdom of God, the germinal seed is *the teaching of Jesus*. Of the two elements, the seed is the more important. Life is the

GROWTH OF THE KINGDOM OF GOD

cause of the growth. Environment helps or hinders, turns in one direction or another, or it may even utterly destroy life. A hasty review of the teaching of Jesus — already taken in detail in the various courses of Sunday-school studies — is important in order that we may gather up and fix in mind the chief characteristics of those teachings so that we may bear them in mind throughout this study and see how they have been growing in the world.

2. Read rapidly the parables illustrating the nature, value and methods of the Kingdom (John 18:36; Matt. 13: 24-30, 44, 45, 46, 47-50; 11: 11, 12; 13: 31-33; Luke 17: 20, 21).

3. *Negatively.* In general we may say: Jesus did not teach that the Kingdom consists of a particular form of government, of church or state; that it covers any particular territory; that it has any officers, army, code of laws, courts, or any of the organization or machinery of government. In contrast to the Jews of his time, probably even to John the Baptist, and to his own disciples until after the resurrection, Jesus did not think of the Kingdom as temporal, or as coming into necessary opposition to the civil powers or governments; neither did he think of it as consisting of sacrifice, rituals, ceremonies, fastings or asceticism.

4. *Positively.* To Jesus, the kingdom of God is wholly a matter of the heart (cf. Luke 17: 20, 21); to enter the Kingdom repentance is necessary (Matt. 4: 17; 18: 3); the blessings of the Kingdom are spiritual and eternal, and may bring even much of temporal and earthly pain, persecution, conflict, loss and death (Matt. 16: 24; Luke 18: 29; Luke 9: 23; Matt. 5: 29, 30; Luke 14: 26).

The essence of the Kingdom is God's rule (Matt. 7: 21; 12: 50); which is not to be established by force of any

OUTLINE STUDIES OF THE

kind, but by the free consent of the subject who comes to God in love (Matt. 4: 3-11). Membership in the Kingdom shows itself outwardly in deeds of love and kindness (Matt. 5: 43-48), in purity (Matt. 5: 27-32), peacefulness, freedom from anger (Matt. 5: 21-24), love of truth, devotion to Jesus and his cause above every earthly cause or relation (Matt. 10: 28-39). The righteousness of the Kingdom is not a matter of external conduct or appearances, but wholly of sincerity of heart (Matt. 5: 20; 7: 15-22).

5. In addition to Jesus' teaching about the Kingdom he talked with his inner circle of disciples about himself: who he was (Matt. 16: 13-17), his relation to God (Matt. 21: 23-32), the meaning of his death (Matt. 20: 20-28; 26: 26-28).

Were we taking up in these studies the history of Christian doctrine, it would be important to consider more carefully this aspect of the truth taught by Jesus. For although the Gospels of Matthew, Mark and Luke, which give us the oldest records of the teachings of Jesus, report only a few conversations in which Jesus spoke directly about himself and about his relations to God, yet much is implied in his teaching about the Kingdom, as much perhaps in his manner of teaching (Matt. 7: 29) as in what he actually said. Jesus is evidently conscious of a unique authority which puts him by himself, above even Moses and Solomon (Matt. 12: 42; 19: 7-9).

6. Such, in briefest outlines, is the kernel of truth planted by Jesus. The kingdom of God consists in God's fatherly sway over the hearts of his children, made manifest by their love both for him and their fellow men.

7. In Sunday-school, classes have studied (1) the preparations for this Kingdom in the Old Testament times

GROWTH OF THE KINGDOM OF GOD

and the religious experiences of the Jews; (2) the teachings of Jesus himself in the Gospels, and (3) the very earliest stage of the foundation of this Kingdom in the Acts and the Epistles. In this last period we see a few scattered communities of those who have made Jesus their Master. The Book of Acts brings us down to a date not much later than thirty years after the death of Christ; more exactly to a period not long before the death of Paul (probably between 62 and 65 A. D.).

8. The little communities of Christians were far separated and without any political or other kind of earthly power, but full of a life which was destined to fill the world. The chief communities were hardly to be called churches in our sense of the word; they probably had no buildings, no New Testament, no regular ministry, no systematic organization, little ritual for worship, and probably almost nothing in the way of creeds or written confessions of faith.

9. The number of the communities at the time of the end of the Acts and of Paul's letters is uncertain. We know the names of the towns and cities where the most important ones were located, namely, Jerusalem, Joppa, Antioch (Syria), Thessalonica, Philippi, Berea, Corinth, Rome, one or more in Galatia, Ephesus and vicinity, Smyrna, Colossæ, Laodicea, Antioch (Asia Minor), Iconium, Lystra, Alexandria.

So weak and insignificant was the Christian movement that the historians of Rome knew practically nothing of it. Josephus (about A. D. 95), Pliny the younger (A. D. 113), and Tacitus (after A. D. 117) make only the slightest allusion to it. In its effect on the world at the time of the close of the New Testament, Christianity was insignificant indeed.

OUTLINE STUDIES OF THE

IV. RESURVEY.

1. What are the two essential elements of life and growth?
2. In what does the germ of Christianity consist?
3. Did Jesus write a book of theology, organize a church, establish a ritual, found a state?
4. Where does the kingdom of God exist?
5. What is its essence?
6. What kind of righteousness does it require?
7. What did Jesus say of himself, of his relation to God and of his death?
8. What relation exists between the Acts and the Epistles?
9. Describe the early Christian communities.
10. Name and locate them.

V. TOPICS FOR CLASS DISCUSSION.

1. What modern social or religious movements are in their seed stage?
2. What advantage has the parabolic method of teaching?
3. Are there any parts of present church organization and worship that are not essential to the Kingdom as explained by Christ?
4. What has been the really vital thing that has preserved the Church for nineteen centuries?

GROWTH OF THE KINGDOM OF GOD

PART I

GROWTH IN THE UNDERSTANDING OF CHRISTIANITY

LESSON II

THE APOSTOLIC PERIOD

Bibliography

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I. PREPARATORY SUGGESTIONS.

1. Try to imagine how the apostles must have felt without their Master.

2. In your reading and study seek for a clear idea of the difference between the teaching of Jesus and that of Paul and the Apostles.

3. Before reading further in the lesson, try to think in what ways preparation for the spread of Christianity had been made.

4. Try to find at least one of the books referred to in the Bibliography, either in your public library or in your pastor's study.

II. LESSON OUTLINE.

The environment of the Christian seed.

Means by which a favorable reception for the new faith was prepared beforehand.

The first missionaries of the gospel.

Paul's conception of Jesus, and the motives of his life.
Christianity for the whole world.

The most important thinker on Christianity.

III. THE FIRST OR APOSTOLIC PERIOD OF THE CHRISTIAN CHURCH (30-70 A. D.).

1. The seed of the Kingdom, which, as we have seen, was the teaching of Jesus, was given to

GROWTH OF THE KINGDOM OF GOD

plain men of very limited experience and education. Fishermen were not then, as they are not apt to be now, scientists or philosophers. At that time the Jewish people were expecting a Messiah who should establish an earthly kingdom, driving out the hated Romans. There was no distinction in their minds between religion and politics. Thinking of their nation as a sacred people, they thought that all the concerns of that people were religious in their character. Their views, however, were not wholly in agreement. Different views were held by different parties, viz., Pharisees, Sadducees, Essenes, and Herodians. Already Greek ideas and practises were beginning to influence Jewish life and thought, as they had already influenced all lands bordering on the Mediterranean Sea. Those were troublous times, including the invasion of Palestine by the Romans, and ending with the overthrow of the Jewish people, the fearful destruction of life at the downfall of Jerusalem in the year 70 A. D., and the carrying to Rome of many captive Jews. The triumphal arch of Titus in Rome commemorates this conquest of Palestine.

2. But even before the time of Christ, Jews had gone into foreign lands for various purposes, chiefly for trade. During the first period of Christian history, Jews were living in all the principal cities of Greek lands, and of Southern Europe and Northern Africa. These Jews of the *diaspora* or Dispersion, as they were called, had carried their monotheistic faith in one God with them wherever they went, had established synagogues, and had exercised much influence on the thought of the thinking Gentiles among whom they lived. This was a most important fact for the successful spreading of the Christian faith; for these synagogues in foreign lands were the centers to

OUTLINE STUDIES OF THE

which Christian missionaries like Paul first went, and through which they gained access to Gentiles of the nobler sort.

3. The Book of Acts, a continuation by the same author of the Gospel according to Luke (written between 70 and 80 A. D.), is the only connected account we have of this period. It shows us how plain fishermen and working men were transformed by the influence of Jesus and by the events which happened after his death, so that they became men of remarkable moral power, keen insight, and invincible conviction and courage. It is most surprising to note how they were able by their preaching to influence their fellow men. This book tells how the most remarkable man in Christian history was changed from a persecutor to a propagator of the faith, and gives a condensed account of his journeys among Greek and Latin speaking peoples, successfully establishing a large number of Christian communities in important centers of the Greco-Roman population.

4. In the letters of Paul we have an inside view of the thoughts and motives which ruled his life. Next to Jesus, Paul has been the most important person in the establishment and development of Christianity. Even more important than what Paul did in his missionary journeys was what he thought about the teachings of Jesus and especially about Jesus himself. That thought has become dominant in the Christian world.

5. Peter and the other apostles had been led to see that the religion of Jesus was not to be the private possession of the Jews or of those Gentiles who accepted the Jewish religion, but that it was to be for all the world even if they did not accept the Jewish religion (Acts 10:9-16). But it was Paul who first seemed to appreciate the full

GROWTH OF THE KINGDOM OF GOD

meaning of the universality of Christianity. He preached it at home and abroad, giving his life to the great missionary work. What Christianity would have been without Paul, it is impossible to say. Some go so far as to assert that Paul was the true creator of Christianity. And while we must think that this statement is an absurd exaggeration, we admit that it expresses an important truth, viz., that Paul takes a place of the highest importance in the development of Christianity, not only in his own age but for every age. His writings are still of unsurpassed importance, and contain seed thoughts for many thinkers to-day, and profound inspiration to every earnest man in his aspiration for a life of moral truth and power.

IV. RESURVEY.

1. To what sort of men were the teachings of Jesus first given? What influence did that fact have on the Bible and Christianity?

2. What is meant by the *diaspora* (Dispersion), and what influence did it have on the spread of Christianity?

3. What does the Book of Acts show concerning the work of the apostles?

4. About whom does the latter part of the Acts give an account?

5. What was of more importance than the labors of Paul?

6. What opinion led to the carrying of Christianity to the Gentiles?

7. What would Christianity have been without the work of Paul?

8. What would it have been without his thought about Jesus?

OUTLINE STUDIES OF THE

V. TOPICS FOR CLASS DISCUSSION.

1. Did Christianity suffer or gain from being committed to plain and uneducated men?

2. In what ways may persecution be of help to a new institution?

3. Is Christianity a modified Judaism?

4. Are new religions springing up in our day? Make comparisons and contrasts.

5. Is Christianity likely to become the universal religion? How soon?

6. Did Paul add to the teachings of Jesus? Or did he teach anything contrary to those teachings?

LESSON III

THE APOSTOLIC PERIOD (Continued)

Bibliography

The same as for the preceding lesson.

I. PREPARATORY SUGGESTIONS.

1. Before beginning the study of this lesson, make a list of the doctrines that seem to you essential to Christianity.
2. Also a list of the truths that form the body of the preaching you commonly hear.
3. After studying the lesson, classify these doctrines as characteristic of the teachings of Jesus or Paul.

II. LESSON OUTLINE.

The principal teachings of the apostles of Jesus.

The social and spiritual bond that made the early church an efficient working body.

The superior morality of the Christian life.

The beginning of reflection on the relation between Christianity and Judaism.

The Pauline thought about Jesus.

A difference between the teaching of Paul and that of his Master.

III. THE APOSTOLIC AGE.

1. What now are the chief characteristics of the Church in this first period after the death of Jesus?

OUTLINE STUDIES OF THE

(1) *The simple, straightforward assertion of a few cardinal points*, like the following: (a) The crucifixion and resurrection of Jesus, of which the disciples had perfect assurance and conviction. (b) Jesus the Messiah, who in himself fulfilled both the law and the prophets. (c) Jesus as sitting at the right hand of God, i. e., as ruling the world with God; in other words, Jesus as Lord and God. (d) The speedy return of Jesus to judge the world and to establish his Kingdom on earth with glory and power. (e) Forgiveness of sin for those who repent and believe on Jesus as the Christ. (f) The continued presence and power of the Holy Spirit who changes the hearts of men and transforms them into true disciples.

(2) *The fellowship of the saints*. Each disciple of Jesus felt himself in a new relation to his fellow men and especially to the other disciples who were in a peculiar sense brothers. This sense of fellowship broke down all barriers of rank, of education, of wealth, and even of race. A Roman writer ridiculed the Christians, saying that their Master had even persuaded them that all men are brothers. These little communities of disciples constituted the beginning of the Christian churches. Each member of the church had had an experience which made him feel conscious of possessing eternal life.

(3) *The earnest moral life of the disciples*. Because of their high level of moral life they were called "saints." They actually tried to practise the moral precepts of Jesus; for example, love, not merely of the brethren, but also of those who persecuted them. They strenuously opposed the common immorality of the times, sensuality, drunkenness, evil words and evil thoughts. The superiority of the moral life of Christians was a source of wonder to the people of those times, and was a mighty power

GROWTH OF THE KINGDOM OF GOD

for commending Christianity to the world. Whenever Christians have become merely nominal Christians, their morality has dropped down toward the level of the morality of the world at large. Genuine Christianity has always been characterized by a high moral life, and has invariably refused to accept the standards of the non-Christian world.

2. In the letters of Paul we see that the early Christians not only emphasized the simple facts as to the life and teachings of Jesus but *they began to ask questions* as to their profound meaning.

So far as we know Paul was the man who thought most deeply and wrote most fully on these questions concerning the deeper meanings of Christ and his religion. The most important of these questions were these: What was the relation of Jesus to the law of Moses, to the Jewish ritual, and to the sacrificial system? To which questions, so natural to one who had been trained a Jew, the answer was: Jesus, as the Messiah, had fulfilled all the symbols and types and prophecies of the Old Testament, and had thus set them aside. In Jesus God provided a righteousness apart from the law (see Romans). In Jesus the sacrificial and priestly system reached its perfect culmination, and consequently nothing further of that sort needed to be done (see Hebrews).

But who was this Jesus in the deepest reality? Not merely the expected Messiah, was the reply, but far more. Jesus was in truth nothing less than God himself manifest in human form, who came to earth to bring to men a knowledge of the Father, to reconcile them to him and to give them power to become sons of God. (Phil. 2: 5-11.)

So far as we know these answers were made and held not only by Paul, but were accepted also by practically

OUTLINE STUDIES OF THE

all Christians, though none stated them so fully as he. From the very first, worship was offered to the exalted Christ as to God.

3. *The important thing for us to remember* is the astonishing fact that while Jesus taught principally about the kingdom of God, the first generation of his disciples said and wrote almost nothing about that Kingdom. Their thoughts and words were principally about Him. Not that they ignored what Jesus said about doing the will of God, of loving each other, etc., but they put into the forefront of all their teaching what Jesus had kept in the background, namely, devotion to his person.

4. What are we to think of this change of emphasis? There are those who regard it as the first step in the departure from the teaching of Jesus, and hence a degeneration of genuine Christianity. But through all the ages the great majority of earnest Christians have felt that although Christ did not say much concerning himself, yet he is in fact the center of all his teachings. He is the revelation of the Father. He is the founder of the Kingdom, the Way, the Truth and the Life. Only as his unique position is recognized and confessed by believers do they have the moral power and earnestness to practise his teachings in reference to the Kingdom. Exalting the person does not of necessity mean the forgetting or minimizing of his teaching as to the Kingdom. It should, indeed, have the opposite result.

IV. RESURVEY.

1. What was the teaching of the apostles in reference to (a) the death, (b) the Messiahship, (c) the exaltation, (d) the judgship of Jesus, (e) the forgiveness of sin, (f) the Holy Spirit?

GROWTH OF THE KINGDOM OF GOD

2. What was the bond that made the Christians one family?

3. What quality in their lives gave them power with the world?

4. What was their thought concerning the relation of Jesus to the law, ritual, and righteousness of the Old Testament?

5. What honor greater than that of being the Messiah was given to Jesus?

6. How did the teaching of the apostles differ from the teaching of Christ?

7. Were they necessarily wrong?

V. TOPICS FOR CLASS DISCUSSION.

1. Which is more important, the life of Christ or the death of Christ?

2. Why should the death of Christ occupy so prominent a place in the thought of the Jewish Christians?

3. If one were founding a society, what guidance could he derive from the early Christian Church?

4. Was the teaching of Paul an advance upon the teaching of Jesus, or a falling away from it?

5. In our efforts to "get back to Christ," is it necessary or desirable to pass over the teachings of Paul?

GROWTH OF THE KINGDOM OF GOD

LESSON IV.

THE GREEK PERIOD.

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5. For biographical accounts of Origen and Athanasius, see McClintock and Strong's Cyclopedia; or the new Schaff-Herzog Encyclopedia of Religious Knowledge.

I. PREPARATORY SUGGESTIONS.

1. When you get a new idea of an old subject can you wholly forget or put away the former ideas you had?
2. Try to imagine what was likely to happen to the simple teaching of Jesus as it came into contact with the ideas of other men, especially of scholarly men of other races.

II. LESSON OUTLINE.

The Church becomes increasingly Gentile.

Its growth is vainly opposed.

The Greek mind in contact with Christian facts seeks to explain them.

OUTLINE STUDIES OF THE

Paul had been educated in Greek thought.

The doctrine of the Logos.

Creeds grew up to preserve the truth and to prevent heresies from spreading in the Church.

Theology takes the place of the kingdom of God taught by Jesus.

The Canon of the New Testament is established.

III. THE SECOND OR GREEK PERIOD OF THE CHRISTIAN CHURCH. (70-400 A. D.)

I. The environment. With the fall of Jerusalem the infant Christian churches lost their nursing mother. The scattered Christian communities, instead of receiving support from the Jewish Christians began to feel the independence of their own position, and of their faith. They became increasingly Gentile in membership, and were in consequence influenced more and more by Greek civilization and especially by Greek thought. All the earlier Church Fathers, as the leaders were called, were Greek; only from the middle of this period did Roman Christians become "Church Fathers."

Until the emperor Constantine (337 A. D.) became Christian, the followers of Jesus were the objects of repeated persecution. Christianity was the religion of a small but slowly increasing minority. Despised and ridiculed by the educated; feared and often persecuted by the state, because of the refusal of Christians to worship the emperor of Rome; in competition with the polytheism of the masses, who had many forms of worship as well as many deities; in opposition to class and racial pride and prejudices so characteristic of all non-Christian peoples and ages; ignored by historians and philosophers, because of its recent origin, worship of a crucified malefactor,

GROWTH OF THE KINGDOM OF GOD

and its illogical doctrines; yet somehow, slowly at first, more rapidly as time passed on, Christianity made its triumphant way among slaves and men of humble rank, including from time to time men and women of rank and education. The Greek language, Greek modes of thought, and Greek philosophy dominated the thinkers of all lands bordering on the Mediterranean Sea. The Greek temperament and interests were intellectual; they were concerned with matters of thought, with rational explanations. Philosophy, science, mathematics, history, and art received their first high degree of development in Greece. Socrates, Plato, Aristotle, and many other ancient Greeks have won immortal places in human history because of the intrinsic value of their contributions to human welfare and the enrichment of human thought. It was, therefore, inevitable that Christian thought should be influenced by the Greek mind.

2. The most prominent characteristic of the Christian thought of this period is its strong tendency toward an accurate intellectual statement of its deepest ideas. We may call this age the speculative, or metaphysical, or theorizing age of Church history. When the facts of the life of Jesus and the experiences of Christians came to the knowledge of Greek thinkers, who themselves experienced the morally transforming power of the Christian religion, it was natural, and advisable, and necessary that they should take up again the old metaphysical problems with which they had formerly concerned themselves, and reconstruct their former thought and theory in the light of their new faith. In this way they worked over again their doctrines as to the real nature of being, of God, and of their relation to each other, and especially of God's relation to men.

OUTLINE STUDIES OF THE

3. The beginning of this movement we see in the writings of Paul who was a Jew of the Dispersion, and was reared in a Greek city famous as an educational center. In the Gospel of John we see the influence of Greek thought still more conspicuous, especially in the prologue and its doctrine of the *Logos*, or the Word. The Greek word *λογος* pl. *λογοι* had long been known to Greek thought; it was used to represent the intermediate being or beings between Absolute Being and Nature by which Nature had been fashioned and was still held in relation to the Absolute. The word *λογος* means not only "word," but also "thought," "reason," "conception," "utterance." But *λογοι* were supposed by Greek thinkers to have real and independent existence, to be real and living mediators between the absolute being of God and the relative being of nature. It was most natural that the first uneducated Greek Christians who thought of Jesus as the unique manifestation of God to men should call him the *Logos* incarnate. But it was not to be expected that Greeks trained in philosophy would say the same thing. Yet such was the fact. A famous Church historian says that it is a striking testimony to the character and the powerful impression of the early Christian religion that philosophically trained Greeks should accept a man of so recent life, crucified as a malefactor, as indeed the *Logos*. This produced a profound change in Greek philosophy.

4. We may distinguish two subdivisions of this period: (1) the earlier, when these ideas were merely gaining expression and making headway. In this period the later writings of the New Testament belong and the earlier writings of the Church Fathers; (2) the later, when they were beginning to be formulated into definite creeds. The great theological discussions of Christian history took

GROWTH OF THE KINGDOM OF GOD

place in the third, fourth, fifth, and sixth centuries. Christian thinkers were seeking to define accurately the true ideas as to the nature and relations of God, Christ, the Holy Spirit, and man. Thus were formulated or put into systematic shape, the great ecumenical creeds of the Church.

5. One of the most important products of this period was the collection of those writings that had been found most valuable by Christians in the development of their own faith and life. These gradually came to be regarded as a standard for all Christians. When this collection was completed, it was established as authoritative, was called the Canon or rule, and has come down to us as the New Testament, having an authority equal to or even higher than that of the Old Testament. Thus has been preserved for the modern Church a book of extraordinary importance for the religious life of the world—not only because it gives an account of the rise of Christianity, but because it has the unique power of giving the serious and conscientious man a sense of the immediate presence of God and a feeling of God's actual work in his heart through the Holy Spirit. No other book can compare with the Bible in its power to lift a man out of his littleness and introduce him to God and make him feel toward God as to a Father, and to feel himself a son.

6. It was inevitable, in that time of intellectual turmoil, when men of all beliefs and of no beliefs entered the Christian Church, that all sorts of strange ideas should be proposed and insisted on as true Christianity. Though such ideas might contain some truth, yet they were commonly one-sided. And as they came to be seen as one-sided and dangerous, they were rejected as false and called heresies, i. e., as causing divisions. The zeal of the

OUTLINE STUDIES OF THE

Church in expressing its faith in the exact terms of the creeds was due in part to the feeling that false teaching was dangerous to the faith and to the religious life of Christians; and so it was. Centuries of Christian experience have shown that certain views of Christ's nature, of God, of man, and of the world, do destroy the vitality of Christian faith. Had these views prevailed, Christianity would have perished.

7. But the influence of Greek thought upon Christianity was not wholly good. To it the Church owes its strong tendency to exalt correctness of belief above correctness of life, and even above love. Of course, this is not the teaching of Jesus.

8. Noteworthy is the fact that in this period nothing is written about the kingdom of God. While Christian conduct is required of all Christians, the great interest of the Church is centered upon doctrine, about God, the Trinity, Christ, the Holy Spirit, etc.

9. The two conspicuous men of this period are Origen (253 A. D.) and Athanasius (373 A. D.).

IV. RESURVEY.

1. What influence had the destruction of Jerusalem upon Christian teaching?

2. What various classes of people opposed or persecuted the Christians? Why?

3. As "salvation is from the Jews," so explanation comes from what race?

4. Mention three great names of Greek philosophers. How long did their influence last? When and where did they live?

5. What did the Greek mind say about the Hebrew Saviour?

GROWTH OF THE KINGDOM OF GOD

6. Where had Paul come under the influence of the Greek thought? How did he show that influence?

7. What is meant by the doctrine of the Logos? In which Gospel is it taught?

8. In what centuries were theological discussions prominent, creeds made, and the Canon completed?

9. What would have happened if heresies had not been excluded?

10. What was taught in this age about the kingdom of God?

V. TOPICS FOR CLASS DISCUSSION.

1. With reference to the spreading of ideas, compare the destruction of Jerusalem in A. D. 70 with that of Constantinople in A. D. 1453.

2. Were the Roman emperors afraid of Christianity? If not, why did they persecute the Christians?

3. What elements of modern civilization do we owe to the Greeks? What to the Hebrews?

4. Was Paul influenced more by Greek or by Hebrew thought?

5. Is this a theological age? If not, what is it?

6. Would Christianity have been better off if it had never come under the influence of the Greek mind?

LESSON V

THE ROMAN PERIOD

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I. PREPARATORY SUGGESTIONS.

1. Consider first how short is human life, and how fleeting are human words.
2. Then consider what are the means by which men have sought to make their words permanent and to prolong their influence.
3. Consider how Jesus spoke his words without a reporter. By what means have those words been preserved and made effective till the present?

OUTLINE STUDIES OF THE

II. LESSON OUTLINE.

Superstition invades the Church.

The fall of the Roman Empire.

The survival of the Church.

The Church falls heir to the power of Rome.

The petrified Oriental churches.

The Roman Catholic Church preserved Christianity for the world.

Its doctrine, practise, and chief characteristics.

III. THE THIRD OR ROMAN PERIOD OF THE CHRISTIAN CHURCH (400-1400 A. D.)

I. The environment. In the year 314 A. D. the emperor Constantine adopted the Christian religion, and thus Christianity was not only tolerated, but also soon was recognized and established as the religion of the Roman Empire, and continued to be such with but one or two unimportant reactions. This act of Constantine's made Christianity popular; multitudes of semi-Christianized pagans flocked into the Church, bringing into it many of their superstitions and heathen practises, traces of which are not lacking to-day, especially in Roman Catholic countries.

The Roman Empire grew gradually weaker and weaker, and finally, in the year 476 A. D., fell before the successive attacks of brave, uncivilized races from the East and North. These were the Huns, the Goths, the Vandals, the Teutons, etc. Centuries of political upheaval and readjustment followed. The ancient civilization was trampled under foot and largely destroyed by the conquerors, who cared nothing for Greek philosophy, literature or art. Libraries and churches were ruthlessly burned. The Christian organization was the one institution that sur-

GROWTH OF THE KINGDOM OF GOD

vived the deluge. It set itself to Christianize the heathen, and thus in time it conquered the conquerors. Taking the new nations that developed in place of the Roman Empire, it made them into nations that claimed the Christian name and considered themselves truly Christian because they accepted the doctrines and practises taught by the authorities at Rome.

During this long period of a thousand years, Mohamedans, Saracens, and Turks surged in from the East. They brought evil and calamity to the churches in the Orient, and only by means of tremendous efforts did Europe escape from falling under their dominion. In this period occurred the great wars waged by Western Europe for the possession of the sacred tomb of Jesus in Palestine. These wars were known as the Crusades and exerted enormous political as well as religious and civilizational influences on the nations of Europe themselves.

Throughout this period, Latin was the language of scholars over all Western Europe, and all the ruling ideas were derived from Rome. The great scholars of the period are known as the Scholastics. Their aim was to make scholarship serve the Church and to defend its doctrines. The authority of the Church was maintained, not only over doctrines and politics, but was also extended over the spheres of science and philosophy which do not really belong to religion. Indeed every phase of human life and welfare was thought to be subject to the control of the Church.

2. The genius of the Roman race expressed itself in government, in organizing ability, just as the genius of the Jewish race lay in religion and the genius of the Greek in philosophy, science and art. Even though, after a thousand years of rule, the Roman Empire was fallen, yet the spirit

OUTLINE STUDIES OF THE

and genius of the Roman race was not lost. The supremacy lost by war was regained by the peaceful means of religious organization. As Rome had been the world's capital for so many centuries, it was natural and inevitable that the Christian churches of Rome, and especially the bishop of Rome, should take the lead as soon as Christianity became the recognized religion of the empire. This leadership became still more pronounced after the fall of the empire. The Roman genius for organization proceeded slowly but surely to organize the churches throughout Western Europe, bringing them more and more into subjection to the central churches at Rome. The process had indeed begun naturally and of necessity in the second and third centuries, during times of persecution and heated discussions of doctrines, but it proceeded more rapidly in the fifth, sixth, and seventh centuries.

3. This period saw the division of Christian communities into two distinct groups:

(a) On the one hand were the Oriental Churches, the Greek, the Gregorian, the Syrian and the Coptic.

(b) On the other hand was the Occidental or the Roman Church.

In the Oriental group each nationality had its own church organization complete within itself, with an archbishop or patriarch at the head who was quite independent of any other. These were national Churches. All of them, with the exception of the Greek Church, dwindled to insignificant proportions. The Greek Church, by means of earnest missionary activity, spread through northern and eastern Europe and is to-day the Established Church of Russia, and claims a membership, in Russia alone, of eighty-seven millions. It has developed ritual, ceremony,

GROWTH OF THE KINGDOM OF GOD

and symbolism to a high degree, and ascribes to them almost magic powers. Its official doctrines are still those formulated by the ecumenical councils in the fourth century. The Churches of the Orient, therefore, have made no growth except a growth in members. In studying the growth in understanding of Jesus' teaching we need to give them no further thought. They may best be described as Christianity fallen back into the very ceremonialism and externalism from which Christ came to set men free. They have largely lost the life itself that Christ gave in his teachings concerning the kingdom of God. This does not, however, mean that among Greek Christians there are no earnest or truly religious souls, men who are inspired by Jesus and his teaching. The example of Tolstoi alone would disprove a view so extreme. We refer here rather to the Church in its official capacity and practise.

The churches of Italy and especially of Rome aspired to the leadership of all the Christians in western Europe. The ideas of universal rulership held by the earlier Roman Empire were, by the leaders of the Church, adopted, spiritualized, and combined with the teachings of Jesus concerning the Kingdom, and made the foundation of an organization now over fifteen hundred years old, reaching out to all the world, and having elements of power that promise to keep it in active life for many centuries to come, and possibly as long as the human race shall last. The Roman Catholic Church is worthy of profound study. It has done for Europe and the world an immense service. It Christianized pagan hordes; it maintained moral life when that moral life was everywhere else going to corruption; it preserved the Bible and also the literature and culture of Rome and Greece; it

OUTLINE STUDIES OF THE

holds the nations together to-day as no other organization is able to do; it preserved the teaching of Jesus in such form that earnest souls by the million have found God their Father and Christ their Saviour. Mysticism and asceticism found favorable soil in the Roman Catholic system and thought. And mysticism and asceticism have both been valuable antidotes for their opposite tendencies.

On the other hand, pagan customs and ideas together with the general ignorance of the times led to great corruptions of doctrine and even to immoral life among the highest officials of the Church (see below). Yet there were many earnest efforts at reform, many zealous Christians who sought to live the life exactly as they believed it was taught by Jesus. Ecclesiastical authorities opposed these reformers of doctrine and practise. Hence arose divisions and prolonged persecutions. The teaching of Jesus and of the apostles preserved by the Church in the New Testament led finally to that great assertion of individual spiritual life known as the Reformation, in which northern Europe broke away from the corrupt Christianity and institutional authority of Rome.

4. Christian ideas as to God, Christ, man, and the world, underwent great transformations in and through the development of the great ecclesiastical organization. The visible Church was thought to be the kingdom of God. No one could be acknowledged to be a member of the Kingdom unless he was a member of the Church. Every member of the Church was a member of the Kingdom. Baptism was the means of entering the Kingdom. Since the pope, the head of the Church, was the representative of God on earth, he and his subordinates, the priests, could forgive sins. They could prescribe certain

GROWTH OF THE KINGDOM OF GOD

punishments for certain sins, and thus arose the system of the confessional and penance. It was taught that full obedience to Jesus required the abandonment of family and the world and exclusive devotion to the Church; and thus arose asceticism, and monasticism with its monks and nuns. But this meant two kinds or degrees of morality, a higher degree for those who would be perfect and a lower degree for the common people. It was taught that the performance of good works, charity to the poor, and gifts of money to the Church, would obtain credit or spiritual wealth for the doer, and that the credit for them might be accumulated and carried into the future world.

Worship came to consist in an elaborate ceremonial, especially the symbolical representation of Christ's crucifixion, known as the mass. With the doctrine of a double morality entered the conception of sainthood, and the saints were thought to have special merit and consequently had special access to Christ. Hence they could be prayed to, especially Mary, the mother of Jesus.

Thus was the idea of the kingdom of God transformed by the development of a temporal organization, aiming at universal earthly rule through human agents.

5. But was there no progress in all this long period? Most certainly there was. The experiment was once for all made of a visible, authoritative, humanly officered, kingdom of God. In other words, the Church became the state and the effort was made to administer the state wholly in the interests of religion. But this led to persecutions of the most cruel kinds. The inability of Church or state by any external authority, military or ecclesiastical, to control human thought and belief has been proved to all thinking men. This in itself is a great step for the human race to have made.

OUTLINE STUDIES OF THE

6. We may characterize this Roman period with four words. These characteristics beginning with the fifth century last down to the present time in Oriental and Roman Catholic Christianity.

(1) *Traditionalism*, holding fast to all kinds of traditions as essential to Christianity, regardless of their nature, and simply because they are old.

(2) *Intellectualism*, insisting on correctness of belief as taught in the ancient creeds and as expounded by the orthodox interpreters of the Church.

(3) *Ecclesiasticism*, putting emphasis on the Church organism, its authority, and its hierarchy, membership in the Church being essential to salvation.

(4) *Ritualism*, laying stress on the forms of worship, especially on the sacraments which, it is taught, convey, in some mysterious manner, God's saving power to the individual.

7. The Roman Catholic Church down to the Reformation is the common inheritance of Catholic and Protestant alike. The early saints of the Church should be known and honored by all Christians such as: Augustine (died 430 A. D.), Hildebrand (1085 A. D.), Anselm (1109 A. D.), Bernard of Clairvaux (1153 A. D.), Francis of Assisi (1226 A. D.), and Thomas à Kempis (1471 A. D.). Augustine's theological thinking controlled all western Europe for a thousand years and still has great influence. Hildebrand was the greatest of the organizers of the Church. Under him it reached its pinnacle of power and influence.

IV. RESURVEY.

1. Explain how superstitions and heathen practises crept into the Church.

GROWTH OF THE KINGDOM OF GOD

2. How did the Christian Church survive the destruction of Rome by the northern races?
3. How did the Roman Catholic Church acquire the political power of Rome?
4. From what eastern races did the Church narrowly escape destruction?
5. In what way did the peculiar genius of the Roman race express itself?
6. What is the present condition of the Oriental Churches? Why have they lost their spiritual life?
7. What was the great service of the Roman Catholic Church to Europe?
8. Describe the doctrine and practise of the Roman Catholic Church.
9. What is meant by traditionalism, intellectualism, ecclesiasticism, ritualism?
10. What were the Crusades? How many were there?

V. TOPICS FOR CLASS DISCUSSION.

1. What advantage has a modern institution, like the Y. P. S. C. E., in multiplying its influence?
2. Is there any danger of superstitious practises getting into it?
3. Is there any danger that the original constitution and purpose of the founder shall be forgotten or misunderstood?
4. To what dangers is it exposed?
5. What influence has our free American democracy upon the Roman Catholic Church in this country?
6. Is there any hope that the Roman Catholic Church will prove hospitable to new ideas and modern scholarship?

OUTLINE STUDIES OF THE

7. Will there always be people of a certain type of character and intellectual attainments who will find the Roman Catholic Church suited to their needs?

8. Is it desirable that Christians should all worship by the same forms and believe absolutely the same teachings and belong to the same organization?

LESSON VI

THE PERIOD OF THE REFORMATION

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I. PREPARATORY SUGGESTION.

Make a list of all the religious denominations you can think of; then after the study of the lesson try to trace their connection with one or other of the Reformation Churches.

II. LESSON OUTLINE.

Forerunners of the Reformation.

OUTLINE STUDIES OF THE

Heroes of the Reformation. Successful in the Germanic races, unsuccessful in the Latin races.

The individual, his liberty and his rights, at the foundation of the Reformation.

Religious liberty is the mother of civil liberty. Four great Reformation Churches.

III. THE FOURTH OR REFORMATION PERIOD OF THE CHRISTIAN CHURCH. (1400-1648 A. D.)

I. The environment. All Europe was nominally Christian. And yet, as we saw in our last lesson, the Christian Church had become corrupt in life and perverted in doctrine. Immorality was rampant in many quarters, even in the Church, and especially at its chief center, Rome.

When the Turks captured Constantinople, in the year 1453, its learned men fled to Italy, carrying with them their knowledge of the Greek language and literature. Then began in Europe a new period of learning, the new learning it was called, or the Renaissance. Scholasticism was increasingly doubted and disputed. A new ferment was working in the entire intellectual life of Western Europe. Science took its modern start with the overthrow of the Ptolemaic geocentric astronomy. Exact inductive study of nature began, and from it have sprung all our modern sciences. A new era in geographical knowledge of the earth was developed by travel and exploration. Discoveries of many kinds produced wealth, and increasing wealth made young and energetic spirits discontented with the established ways. This wide-spread agitation produced increasing distrust of former doctrines. Moreover, a rising tide of piety turned against the corruption and coldness of established religion. Out of all these influences came the intellectual, moral and religious

GROWTH OF THE KINGDOM OF GOD

upheaval known to Protestants as the Reformation. Before it gained full recognition, however, there were many anticipations or prophecies of it in the work of devoted men in various parts of Europe; Pre-Reformation Reformers they are called. Of these Wyclif of England (1384 A. D.), Huss of Bohemia (1415 A. D.), Savonarola of Italy (1498 A. D.) are perhaps the most noteworthy.

2. The great men of the period on the Protestant side were:

- (a) Martin Luther, the German (1546 A. D.).
- (b) John Calvin, the Swiss (1564 A. D.).
- (c) John Knox, the Scot (1572 A. D.).

The movement took its start from the dramatic act of Martin Luther when he nailed his ninety-five theses on the church door at Wittenberg. All Germany was soon ablaze with excitement. The situation rapidly became most critical, for men were compelled to decide upon their beliefs in such wise as to be ready to fight and perhaps die for them.

3. Although the protesting and reforming spirit was not without many adherents in Austria, Italy, France, and Spain, yet it was in Germany, Switzerland, Holland, and England that the Reformation took the deepest root and produced its ripest and most abundant fruit. In the first group of countries, triumphant Roman Catholicism crushed out the entire Protestant movement, but only by the most cruel and bloody persecutions, by the Inquisition and the stake. It is impossible to tell how many thousands of Protestants in those countries lost not only houses and lands but also their lives, because of their faith. The outcome of the long struggle, ending with the Thirty Years' War (1618-1648 A. D.), was that northern Europe including England and Scotland became predomi-

OUTLINE STUDIES OF THE

nantly Protestant, while western, southern and central Europe remained Catholic. A single statement will show how fateful was the conflict: at the beginning of the Thirty Years' War the population of Germany was thirty millions; at its close, but twelve millions. Little Holland made as brave and finally as successful a fight as any European country, with William the Silent for its hero (1584 A. D.).

4. The result of the Reformation was the establishment of a new type of Christianity which we call Protestantism. This religious and moral movement expressed not only a rejection of the essential points of Roman Catholicism, but a new and deeper understanding of the teaching of Jesus. Protestantism rejected each of the chief features characterizing Catholicism; viz., traditionalism, intellectualism, ecclesiasticism, and ritualism. It affirmed:—

(a) The Bible alone has authority as the rule for faith and conduct. Every man should read and study the Bible and interpret it for himself, out of his own experience, and as guided by the Holy Spirit.

(b) Salvation depends on faith which involves the will, and not on mere intellectual beliefs, or on membership in any visible church.

(c) The true Church is invisible. The Roman Catholic Church is not identical with the kingdom of God, nor is the pope the vicegerent of God on earth—the claim to be such is the spirit of Antichrist. The true Church is the community of those who have faith, among whom the Word of God is preached. They are all brothers in Christ. Their organization is for mutual help and stimulus, and for the maintenance and propagation of the faith.

(d) No ritual has any power in itself to save. Chris-

GROWTH OF THE KINGDOM OF GOD

tians are free to form their own church organizations and to adopt their own preferred rituals of worship.

(e) Every Christian has immediate access to God. He needs no priest, no confessional, no pope, no church, no acts of penance to secure forgiveness of sin and eternal salvation. Worship paid to the saints or to Mary is not Christian practise.

5. Protestantism soon came to be a conscious effort to get back to the simplicity and purity of original Christianity. For this the New Testament was the only source. But to do this was not so easy as at first appeared; and in fact the Protestants brought over from Catholicism many beliefs and practises that had come into the Church long after the time of the apostles. This was true in regard to some doctrines, ideas as to the relation of Church and State, as to the conception of Church authority, and in some quarters as to church organization and religious worship.

6. The essential principle at the bottom of the Reformation was the spirit of freedom, resistance to external, institutional, arbitrary and unjust authority on the one hand; and on the other hand, insistence on the right of the individual to think, believe, and act according to the requirements of his own conscience and reason. This principle was not fully realized or practised by the Reformers. Many of the newly formed Protestant churches soon forgot the very truths for which they had stood, truths which had brought them into existence; and they also began to reassert their own external, arbitrary authority, and even to persecute those who differed from them. They seemed to agree with Catholicism, that the thoughts and beliefs of the human spirit can be controlled by legal force and physical punishments. It has taken even the

OUTLINE STUDIES OF THE

Protestant churches long centuries to learn the great truth that only reason and truth can control the mind and that therefore the great principle of religious toleration is essential for the attainment of growth and truth.

7. A few further results of the Reformation may be mentioned:—

(a) Because Protestantism recognizes the right of the individual to use his own reason and conscience, a great impulse was given to the attainment of political liberty for the individual. People who have asserted and obtained individual religious liberty are the ones to desire and fight for civil liberty also. Democratic government is a necessary outcome of Protestant individualism. Ecclesiastical democracy has aided political democracy. Self-consistent Protestantism means liberty everywhere, but self-consistent Catholicism spells despotism everywhere. The former derives authority from the individual and builds upward, while the second derives all authority from the top to which all below must render obedience.

(b) It is significant that intellectual progress and popular education are far ahead in Protestant lands. The reason is the same, emphasis on the value and rights of the individual.

(c) The material progress and welfare of Protestant people is in marked contrast to that of the nations adhering strictly to Roman Catholic doctrine. The reason is obvious. Individual initiative and enterprise are fostered by this development of civil and religious liberty.

8. The Protestant movement, through its very principle of freedom, could not naturally unite into a single ecclesiastical organization in opposition to the Roman Catholic Church. Among the Protestants were to be found many more or less conflicting views, as well as

GROWTH OF THE KINGDOM OF GOD

members of different races and nations. It was inevitable that those who held common opinions should organize into one group. Four important church organizations arose in this period: —

(a) The *Lutheran*, so named because dominated at first by the great personality of Martin Luther. This Church is exclusively German. It became the State Church, and brought over from Catholicism some doctrines now regarded by many as essentially Roman Catholic.

(b) The *Reformed*. This Church was organized by Calvin. It strove to restore the form of the Apostolic Church in both doctrine and government. It was more radical than the Lutheran Church in omitting objectionable features of the Roman Catholic Church.

(c) The *Presbyterian*. This Church was founded by John Knox in Scotland. He was a friend of Calvin, and was much influenced by his thought. The points of difference between the Reformed Church and the Presbyterian Church were not great. Presbyterianism was limited to Scotland, and the Reformed Church thrived only in Switzerland and Holland.

(d) The *Protestant Episcopal*. In England the Reformation followed a peculiar course. It was at first a political revolt from subordination to the pope, led by Henry VIII. The Roman Catholic Church in England followed the king; gradually the doctrines of the Reformation were more or less completely incorporated into its creed. The Protestant Episcopal Church of England is, therefore, a composite and compromise body, having traditions running back fifteen hundred years and principles in its organization and doctrine which ally it closely with the Roman Catholic Church.

OUTLINE STUDIES OF THE

IV. RESURVEY.

1. What effect had the capture of Constantinople on the spiritual life of Europe? How?
2. Who were the Pre-Reformation Reformers? Where did they live? What was their work?
3. Where was the Reformation successful? In what countries was it exterminated?
4. Who were the heroes of the Reformation?
5. What was the population of Germany before and after the Thirty Years' War?
6. What was the doctrine of the Reformation concerning the Bible, faith, the Church, ritual, prayer?
7. What features of Catholicism were retained by Protestantism?
8. What was the essential principle of the Reformation?
9. Show how religious liberty is related to civil liberty.
10. Name the four most important churches of the Reformation.
11. What are their characteristic differences?

V. TOPICS FOR CLASS DISCUSSION.

1. What was the occasion which led Luther to write his ninety-five theses?
2. Why should the Reformation have been successful in Germany and unsuccessful in Italy? Did racial characteristics have anything to do with it?
3. Is the Church now surrendering the Reformation doctrine of the authority of the Bible? Do we need any authority? Would the authority of Jesus Christ be a good substitute for the authority of the Church and the authority of the Bible?

GROWTH OF THE KINGDOM OF GOD

4. Is there any need for reform in the Church in our day? In what particulars should there be a reform? Is any reform at present taking place?

GROWTH OF THE KINGDOM OF GOD

LESSON VII

CHRISTIAN ENGLAND

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I. PREPARATORY SUGGESTIONS.

1. Connect the religious history of England with its secular history; e. g., the Reformation came in whose reigns? What were the great political events of the sixteenth century?

2. Connect English and American political and religious

OUTLINE STUDIES OF THE

history; e. g., the settlement of the New England colonies corresponded with what religious persecution in England?

II. LESSON OUTLINE.

The beginnings of Christianity in England.

Protestantism received in England in a compromising spirit.

In Scotland, Protestantism becomes Presbyterianism. An Established Church in danger of formalism. The quickened and quickening religious life of Methodism.

Religious work in the hands of laymen.

England no longer agricultural but manufacturing. Consequent redistribution of population and new problems for the Church.

III. THE FIFTH OR ANGLO-SAXON PERIOD OF THE CHRISTIAN CHURCH. THE CHRISTIAN CHURCH IN ENGLAND.

I. Druidism, the original religion of England, was not only polytheistic and barbarous, but also extremely savage in many of its customs and practises. Christianity was introduced into England by missionaries from Europe, possibly as early as the third or fourth century. Later than that, in the year 596 A. D., a group of forty missionaries, under the leadership of one of their number named Augustine, were sent from Rome by Pope Gregory I, and thus Christianity was formally established. Many centuries of missionary work elapsed before Christianity became the acknowledged religion of the many tribes of England, Wales, Scotland and Ireland. Although far distant from Rome, yet from the time of Augustine, in Church matters England was entirely ruled from Rome. As a result, the Christianity of England shared the general development of the Roman Catholic Church. In the re-

GROWTH OF THE KINGDOM OF GOD

vival of learning, in the geographical discoveries of the fifteenth century and in the early Reformation movements, England took an honored part.

2. But when the Reformation was fully in progress in Germany, England lagged behind. Henry VIII, for reasons partly personal and partly political, renounced allegiance to the pope (1534 A. D.), and by Parliament was made the head of the English Church, "setting up in England a little popedom of his own." Only after considerable delay were the essential features of European Protestantism introduced into the English Church. In the succeeding centuries, first a Roman Catholic and then a Protestant was on the throne, thus furnishing ascendancy first to one and then to another set of ecclesiastics, and giving occasion for persecution and counter-persecution. Neither party seemed to have any conception of religious freedom. Those were times of trouble for men of convictions. A study of this period of history is highly instructive. Not until the end of the sixteenth century under Queen Elizabeth did the Established Church of England become even moderately Protestant.

3. There were in England, however, many earnest and religious men who were far from satisfied with the half-hearted measures of reform taken by the Established Church. They wished purer forms of worship and of creed; purer, i. e., more like those found in the New Testament. These men did not leave the Church to found a new one, but tried to purify it from within; hence they were called Puritans. They played an important part in the religious and political history of England, and often suffered much from persecution. Still others there were, more extreme, who would not remain within the Church or have anything to do with it. Such men

OUTLINE STUDIES OF THE

formed independent churches of their own in no relation to the State. They became known as Independents. They were at one time severely persecuted by the Established Church, so that many fled for safety to Holland. Besides these, there were other groups of Christians who refused to follow with the majority, — the Quakers, for example, and the Baptists.

4. In Scotland, still an independent nation with a crown and a queen of its own, John Knox led the forces of reform and succeeded in entirely eradicating the Roman Catholic Church, and in establishing a new form of organization with a new creed. This became known as the Presbyterian Church. In it the responsibility of government was arranged to rest on the elders. It became the Established Church of Scotland, and remains so to the present time.

5. There is no more certain teaching of history than this: whenever a religious organization becomes established as the regular and official religion of the State, it gradually loses its original vigor and purity; it becomes formal. Men share in its worship, not because of their own religious beliefs and desires but because of custom; because failure to conform brings political and social annoyance. The heart of religion vanishes and emphasis is laid on externals. This tendency brings with it decay in moral and religious life; hypocrisy grows; men with little or no religious enthusiasm become prominent in its offices. This has happened not only in the Greek Church and in the Roman Catholic Church, but also in Protestant Churches. Lutheran, Reformed, Episcopal, Presbyterian, and Puritan Churches have all suffered from this tendency. Established Churches, moreover, have always proved exceedingly difficult of reform from

GROWTH OF THE KINGDOM OF GOD

within. Whenever the reform spirit has become strong, it has generally led to schism. It has been compelled to break away from its mother church and organize a new body, more in conformity with the new spirit. The Protestant Reformation in Europe was such a movement in the Roman Church. The Independents, Baptists, Quakers and Methodists were such movements within the Protestant Episcopal Church. Reformed Presbyterians and Free Presbyterians were an expression of the reform spirit in the Established Church of Scotland. Each of these new bodies represents active religious and moral movements, not strong enough to reform the parent organization, yet too strong and aggressive to live within it. While schism has its evil side, yet when regarded as a sign of rising religious and moral life, especially when schism is essential to the success of this new life, then it is to be commended.

6. The Methodist movement began in this way: Charles Wesley (1788 A. D.), John Wesley (1791 A. D.) and Whitefield (1770 A. D.) had originally no intention of founding a new Church, but finally felt compelled to do so. The impulse originating from them has carried new life into the hearts of its own members and also of all the other bodies of Christians both in the Established Church and among the Free Churches. Religious and moral life had fallen to a deplorably low level by the middle of the eighteenth century. The new life engendered by the great revivals has quite transformed England. It is not too much to say that England was never so free from gross immorality, from political corruption, never was justice more fairly administered, and never were there so many and so genuinely Christian Christians in England as there are to-day.

OUTLINE STUDIES OF THE

7. The Christians of England are divided into two principal groups:—

(1) The Established or the Protestant Episcopal Church. This is governed by bishops and archbishops appointed by the crown. It contains two widely separated elements with a small connecting body. (a) The High Church party emphasizes episcopal organization and ordination, the ritual and ceremonies, and the ecclesiastical nearness to Rome by which it would like to be recognized as a part of the true Catholic Church. (b) The Low Church party emphasizes its Protestant and evangelical elements, and minimizes rituals and ceremonials. In many aspects of religious thought and life it is in close connection and sympathy with the Non-Episcopal Churches. Each party maintains its own missionary organization, and in important ways, each opposes and distrusts the other, and considers that the other is lacking in the essentials of Christian life and doctrine. (c) The Broad Church party consists of a small body of highly educated and exceedingly liberal men who insist that the true Church is large enough to include men of all kinds of creeds and beliefs and rituals. They maintain that the essentials of Christianity exist in the moral life rather than in creeds and rituals.

(2) The Non-conformist or Free Churches, i. e., all churches which are wholly independent of state support and control. Some of these Free Churches have a long history behind them. Presbyterians, Congregationalists, (formerly called Independents), Baptists, and Quakers, reach back into early Reformation times. The Free Churches have made their chief gains only during the past century. From the Reformation to the present time, the different "sects" or denominations have gone

GROWTH OF THE KINGDOM OF GOD

their own ways with no reference to each other, and often with more or less open and active rivalry and opposition. This feature was, indeed, the source of the chief weakness of the Free Church movement; it had no means of united action as opposed to their common opponents, (1) the Established Church, on the one hand, or (2) entrenched evils in state and society, on the other.

In the year 1895, however, representatives of these Churches organized a central body called the Free Church National Council. The various members of which this Council is composed manifest a wide variety of church organization, but in respect to their creeds, especially in respect to the important matters of the Christian faith, they found themselves in remarkable agreement, and in agreement, also, it should be added, with the great central beliefs of the Established Church. Their chief reason for antagonizing the Established Church is because it is established as the State Church. This they oppose on principle. They likewise oppose its doctrine of episcopal authority, its ecclesiasticism, ceremonialism and ritualism, and especially the tendency of the High Church party toward Rome. Each Free Church denomination retains its independent organization, its own preferred methods of work, its own missionary societies, etc.

8. The most prominent feature of Christian England of the nineteenth century is the active participation of laymen in Christian work and in religious services. So long as Christianity was thought of as a churchly and priestly institution, only ordained men, i. e., priests, could be allowed to give religious instruction. But when Christianity was felt as a power in the present life of the individual, it could no longer be the peculiar property of the clergy. Every man who felt

OUTLINE STUDIES OF THE

the spirit of God moving in his heart could begin to preach and teach, even though not ordained and even though all his life he remained a merchant or a day-laborer. Unpaid Christian workers in England increased to an extraordinary degree; new organizations and forms of work sprang into existence. The Sunday-schools, the Young Men's Christian Associations, the Pleasant Sunday Afternoon Brotherhood, the Salvation Army, Foreign and Local Missionary Societies of many kinds have come into existence in large numbers.

9. A few statistics will show the comparative strength of the Established Church and the Free Churches in England and Wales in the year 1905.

	ESTABLISHED	FREE
Communicants	2,123,551 (estimated)	2,045,544
Church sittings	7,165,437	8,208,774
S. S. Teachers	207,142	397,614
S. S. Scholars	2,961,787	3,439,856

The figures for the Churches throughout the world are these: the Protestant Episcopal Church, with all its branches in the United States, in Canada, Australia, and in all mission lands, claims 3,662,906 communicants; the Free Churches and their branches in all these lands number 21,256,548 communicants.

10. During the nineteenth century, England changed rapidly from an agricultural to an industrial nation. This change caused great shiftings of population, resulting in serious problems of morals and religion. One of the most conspicuous characteristics of Christianity in England is its earnest and vigorous attack upon these problems. This means the effort to apply the teaching of Jesus in its

GROWTH OF THE KINGDOM OF GOD

fundamental principles to the moral and social needs of the times. The Kingdom of which Jesus taught is not thought of as located only on the farther side of the grave, but on the hither side and in the present time. It is believed that only as Christians do their best to make Jesus King in this world can they be counted as members of his Kingdom. This view marks a great advance over the opinions held in the Middle Ages, that Christ's Kingdom is beyond the grave, the devil having practically exclusive control of this world, escape from which is alone salvation. England leads the world to-day in the efforts of Christian men and women to make Christ King in all social relations and to apply Christ's moral teaching to the social problems of the modern world. We shall study this subject more in detail in Parts III and IV; consequently we do not need to do more here than to mention this point as one of the prominent ways in which the understanding of Christianity has developed.

IV. RESURVEY.

1. Sketch the introduction and early history of the Church in England.
2. Describe the compromising way in which Protestantism was received in England.
3. Explain the difference between Puritans and Independents.
4. What is the essential doctrine of Presbyterianism? Where is the Presbyterian Church the Established Church?
5. What is the inevitable tendency of Established Churches? How may they be reformed?
6. Show how Methodism has quickened the religious life of all England.

OUTLINE STUDIES OF THE

7. Name the two principal groups of Christians in England. What are the subdivisions of these two groups?

8. What part have laymen taken in the work of the modern Church in England?

9. What are the comparative sizes of the Established and the Free Churches in England? What throughout the world?

10. What shiftings of population took place in the nineteenth century? In what way is the Church meeting the consequent social and moral problems?

V. TOPICS FOR CLASS DISCUSSION.

1. The reasons why Episcopacy did not make an early start in the United States.

2. If an independent Church would seem to be in harmony with the democratic spirit, why is it that the Episcopal Church is making such rapid advance in our large cities?

3. The influence of the American environment on the Roman Catholic and the Episcopal Churches in America.

4. Where are the great and difficult problems of the Church located, in the country or in the city?

LESSON VIII

THE UNITED STATES

Bibliography

1. Growth of the Kingdom, by Gulick. Chapter 4.
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6. Practical Christian Sociology, by Wilbur F. Crafts, 1907. Funk & Wagnalls Co.

I. PREPARATORY SUGGESTIONS.

1. Make a rough estimate of the numbers of people in your town or city who are church-members, who go to church, who are Roman Catholic, who do not have any church connection.

2. With the total population of your town in mind, find how the ratios of church-members, etc., to population compare with the corresponding ratios of the country as a whole.

II. LESSON OUTLINE.

A free church in a free state.

Statistics of the churches in the United States.

OUTLINE STUDIES OF THE

The evils of denominationalism.

Corresponding evils in the Established Churches.

The spirit of unity manifested in interdenominational organizations.

The differences largely those of administration.

The religious training of the young.

The popular study of the Bible.

III. THE FIFTH OR ANGLO-SAXON PERIOD OF THE CHRISTIAN CHURCH (continued). THE CHRISTIAN CHURCH IN THE UNITED STATES.

1. In the United States, for the first time in history, has the experiment been made of freeing the State and the Church from the authoritative control of the other; that is, the Church does not control the State as the ideal of the Roman Catholic Church requires, nor does the State rule the Church as is the pagan ideal and practise; and this latter form is virtually the condition of the Established Churches in England, Germany and Russia. The early emigrants to North America were recruited chiefly from the Protestant elements of northern Europe, especially from England and Holland. Although the Puritans of New England made Congregationalism the state religion, yet the democratic principles of Congregationalism itself and the liberal and democratic tendencies of the times insured and secured the disestablishment of Congregationalism and the thoroughgoing adoption by the United States of a free state and free churches.

2. An incidental result of this movement has been the fact that only in the United States have statistics been kept and preserved with such exactness as to enable us to judge with considerable accuracy concerning the rise and fall of religious interests on the part of the people as a

GROWTH OF THE KINGDOM OF GOD

whole. This condition is in marked contrast with conditions that prevail in Roman Catholic countries, and even in those Protestant countries of Europe in which religion is established by the State, church officials are appointed and supported by the State and have certain official duties to do for the State, and every person who does not positively reject his relation to the Church is counted as a Christian. Even in Christian England it is impossible to know how many should be counted as members of the Established Church, for all are included who are not connected with some Free Church. In Germany and in Roman Catholic lands, all young people are "confirmed" at about the age of fourteen years, and are included in the number of the members of the Church whether in after-life they believe or not, and whether they attend church services or not. In the United States, however, as in the Free Churches of England, only those are counted church-members who profess conversion in adult life and voluntarily join the Church and take part in the support of the Church. Statistics of such persons have been carefully kept by all denominations in the United States and thus we are enabled to know with great accuracy what are the statistical facts in regard to them.

3. The table on the following page is worthy of careful study. The authorities for these figures are the United States Census; *The Problem of Religious Progress*, pp. 555-606; and *The Religious Forces of the United States*, by Dr. Carroll. The lower line is partly from *Social Progress*, by Josiah Strong. 1906.

4. As in England, so in the United States, there is perhaps no more noticeable and promising feature of the religious life than the wide religious activity of laymen, that is, of men and women who maintain their ordinary

OUTLINE STUDIES OF THE

The Religious Statistics of the United States

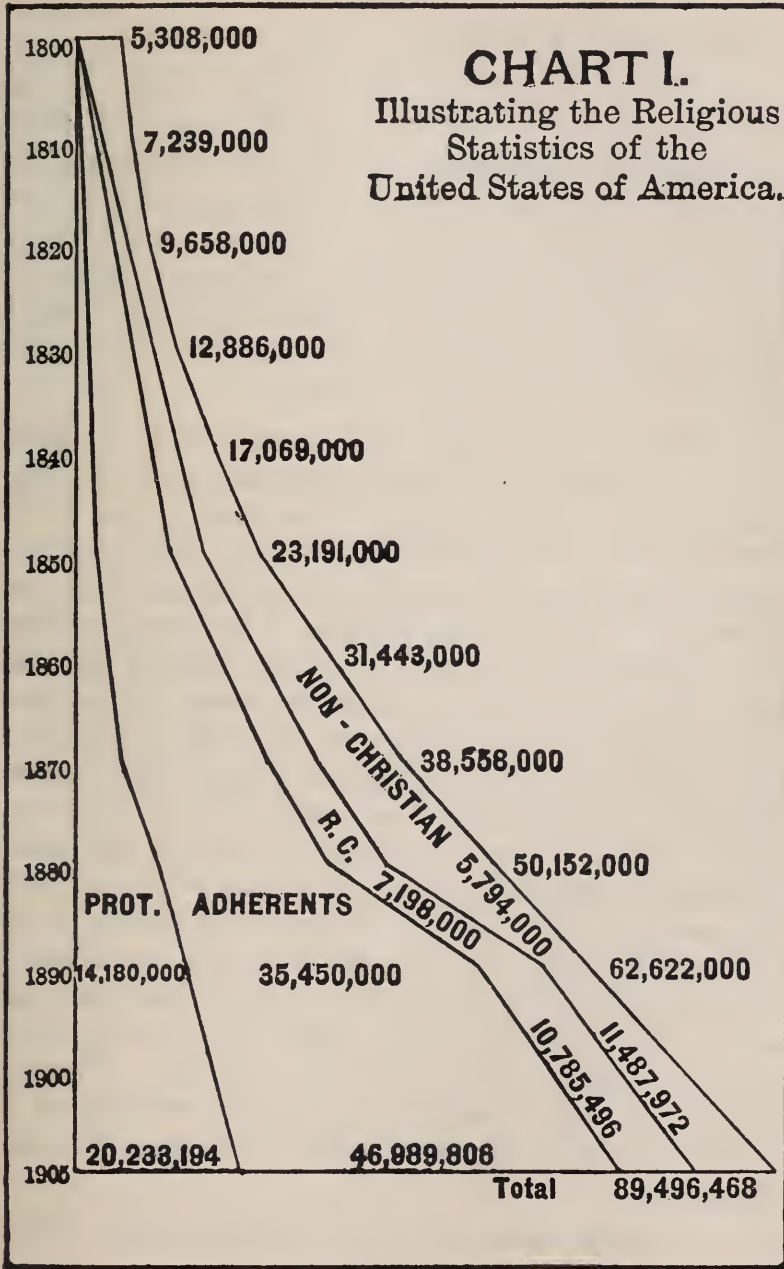
	Population	Protestant Christians	Adherents	Total Protestants	Non- Christians	Roman Catholics
1800	5,308,000	364,872	912,180	1,277,052	3,931,436	100,000
1810	7,239,000	...	...	...	...	...
1820	9,658,000	...	...	...	...	...
1830	12,886,000	...	...	...	...	...
1840	17,069,000	...	...	...	...	...
1850	23,191,000	3,529,988	8,824,970	12,354,958	9,222,918	1,614,000
1860	31,443,000	...	...	...	...	...
1870	38,558,000	6,673,391	16,683,470	23,356,866	10,601,515	4,600,000
1880	50,152,000	10,065,063	25,164,907	35,230,870	8,554,996	6,367,000
1890	62,622,000	14,180,000	35,450,000	49,630,000	5,794,000	7,198,000
1905	*89,496,468	20,233,194	46,989,806	67,223,000	11,487,972	10,785,499

* Estimated.

means of self-support and yet at the same time carry on some form of religious work. The Sunday-school, the Young Men's Christian Association, the vast number of mission chapels, foreign and home missionary societies, reform homes, philanthropic and charitable institutions, are some of the results of this movement.

5. A charge against the churches is made by certain critics, on the ground that the Church is divided into so many denominations that it is impossible to know what true Christianity is. One sect denies what another sect teaches; the rivalry and jealousy of the sects is also pointed at with scorn. "See how these Christians love one another," they sneeringly say. Roman Catholics assert that this state of division is the result of the Protestant principle of freedom of belief. "As many heads, so many creeds." Episcopalians believe that it is due to the rejection of the authority of the true Church founded by Jesus, i. e., Episcopacy.

GROWTH OF THE KINGDOM OF GOD



OUTLINE STUDIES OF THE

What reply can be made to these criticisms?

(1) It must be confessed that jealous rivalry, mutual suspicion and efforts at proselyting are truly unchristian.

(2) It may be confidently asserted that external and organic unity, such as exists in the Roman Catholic and Protestant Lutheran Churches, does not secure inner unity or freedom from bitter party strifes and jealous rivalries. Consider the Roman Catholic orders, the Dominicans, the Franciscans, the Jesuits; and the High Church and Low Church parties in England.

(3) There is a manifest and growing unity of belief and spirit among the Protestant denominations of England as we have already seen. The same is true of the denominations in the United States. On all the main essentials of faith there is substantial agreement. This real agreement is so generally recognized that large spiritual and evangelistic movements of a union character are common. The Young Men's Christian Association is one such interdenominational movement; so too is the Young People's Society of Christian Edeavor with its four million members, all adopting the same pledge. The principle revealed in such union movements is always the same. Protestants, although not hitherto organically one, have long been spiritually united. Their understanding of the teaching of Jesus, their conception of God, of Jesus, of salvation and of the kingdom of God are practically the same. To a large degree they sing the same hymns, and engage in forms of worship not strikingly different. Members of one denomination are easily transferable to another simply on the presentation of a letter of commendation.

(4) Wherein, then, do the Protestant bodies differ?

GROWTH OF THE KINGDOM OF GOD

What has divided them? The characteristic differences are almost wholly in regard to methods of organization, support, and control; and in these respects there is certainly an allowable difference of opinion. The systems of organization preferred by Methodists and found by them workable and productive of large results, are quite different from those preferred and found effective by Presbyterians. And these again are quite different from the loose and free organization found useful by Congregationalists and Baptists. A study of the history, especially of the origin, of each denomination shows that it came into being in response to a new activity of spiritual life which could not be contained or restrained by the existing organization. Far better is it that a new denomination should be born than that spirit life should languish or die.

(5) But what still keeps denominations apart if there are so many elements of real unity? Two things: the confidence of each denomination in the superiority of the mode of organization with which it is familiar, and by which it has hitherto done its great work, and its ignorance and consequent suspicion of other modes of organization. Denominational isolation is a great barrier in the way of mutual knowledge and appreciation. This unfortunate condition is giving way, however, with the rise of religious newspapers and habits of wide travel. The day of mutual knowledge, respect and outward expressions of essential unity is at hand: it is certain that some form of visible union will make this inner union effective.

(6) Since writing the first draft of these *Outline Studies* an event of great importance to Protestant churches in the United States has taken place, viz., the organization of the "Federal Council of the Churches of Christ in Amer-

OUTLINE STUDIES OF THE

ica." Its first regular meeting was held in December, 1908. Its delegates represented over eighteen millions of professing Christians. Would not a study by all Sunday-schools of the history of the various leading denominations, and a real knowledge of their various modes of organization, with their special advantages and disadvantages, be of great value in advancing the movement of universal Christian unity?

6. A characteristic of the Christian life of the United States, in which it excels all other countries, is the wide and successful presentation of Christian truth to young people. The same is true, though not to the same extent, in England. In this respect we see a distinct advance in the understanding of Christianity beyond every preceding age. Until modern times Christian truth was stated in creeds, often difficult to understand, and religion was commonly thought to be only for adults. Sermons were addressed only to mature minds and religious thought was expressed in forms and in language ill adapted to the youthful mind. Now religious truth is presented in simple forms and in language comprehensible by the young. Sermons for children, Sunday-schools and religious organizations for children, are common in all growing churches. This, of course, means the simplification of religious thought for all, thus making it increasingly suited to the large number of people who have neither time nor inclination to master a complicated and difficult system. And this in turn means the powerful promotion of universal Christian unity which may finally lead to union.

7. Although the criticism is frequently heard that religion is being deserted by men and left only to women, as a matter of history the reverse is probably true, and nowhere more true than in the United States. It is not

GROWTH OF THE KINGDOM OF GOD

too much to say that while Roman Catholicism with its ritual and symbolism, and the High Church Protestant Episcopal Church with its esthetic ceremonials appeal almost exclusively to ecclesiastics and women, strong, masculine, intelligent and rational Christianity is to be found only in the evangelical Protestant bodies, and is making an appeal to men as at no time since the early centuries.

In London, in the year 1902-3, twenty thousand more men were found worshipping in Free Churches than in the Established Churches. In the United States less than one hundred years ago the number of Christian students was very small indeed; but to-day more than sixty per cent of college students are said to be members of the Church. In England the Pleasant Sunday Afternoon Brotherhood is composed entirely of men, and numbers scores of thousands. It is true that in every land women form the majority of the congregations; and yet there are some churches in which the reverse is true; and it is safe to say that not since early times have the numbers of men and women attending Christian services been so nearly equal.

It should be noted also that in recent decades even the doctrines of Christianity are receiving more masculine expression. Religion is not thought of as requiring chiefly patient submission to the will of God, but rather as giving courage and activity. Religion means going out in labor; it means courageous work in the slums of cities, in the outskirts of civilization and in savage or barbarous lands. The modern conception of Jesus himself has become much stronger in personal and human character than preceding ages have thought or pictured him.

OUTLINE STUDIES OF THE

8. Another significant characteristic of Christianity in the United States is the extraordinary amount of popular study of the Bible. In the history of Christianity never have so many people been engaged in studying and teaching the Bible as are to be found so doing Sunday by Sunday in the Protestant churches of England and America. In Great Britain in the year 1905, there were over 674,000 teachers and 7,364,000 pupils in the Sunday-schools. In the United States there were, the same year, 1,451,000 teachers and 11,329,000 pupils, making a total for the two countries of 2,125,000 teachers and 18,693,000 pupils. Thus there are more than twenty million persons studying the Bible in these two great Christian countries. The significance and promise of these facts are obvious.

IV. RESURVEY.

1. Where first was the experiment made of a free church in a free state?
2. Why are statistics of the Churches in the United States more satisfactory than elsewhere?
3. Give the numbers (in millions) of Protestants, Adherents, Roman Catholics, and non-Christians in 1905.
4. What are the admitted evils of denominationalism? Are there corresponding evils found in Established Churches?
5. What two interdenominational societies show the true spirit of unity?
6. Is there a true spiritual unity between the denominations? By what event has it been recently manifested?
7. In what respects do the denominations principally differ? What are the most hopeful means for the removal of these differences?

GROWTH OF THE KINGDOM OF GOD

8. How much is done in the United States for the religious training of the young?

9. Is Protestantism adapted to be a religion for strong men?

10. Give approximate numbers of those who are studying the Bible in the United States.

V. TOPICS FOR CLASS DISCUSSION.

1. Would it be an advantage or a disadvantage to be able to pay the expenses of the church from the town or city funds raised by taxation?

2. Of what evils of denominationalism have you had personal experience?

3. Give some reasons that might be urged in favor of having different denominations in the same place.

4. Name various activities in which different denominations could engage together.

5. What are the characteristics of a church adapted for men?

6. The results to be expected from the present popular wave of Bible study.

7. Investigate the Federal Council and its prospects.

LESSON IX

GENERAL REVIEW

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I. PREPARATORY SUGGESTIONS.

1. In studying to-day's lesson, get clearly in mind the chief characteristics of each period and with each step in advance ask yourself whether this step was a true and desirable development of the teaching of Jesus, or whether it was a departure from that teaching.

2. At the close of the lesson ask yourself whether the Church needs to return to the simple teaching of Jesus, and limit itself to that, or whether it should insist upon the later developments of Christianity as necessary or desirable.

II. LESSON OUTLINE.

The essentials of the teaching of Jesus.

OUTLINE STUDIES OF THE

The contribution to Christian Church history made by the period of the apostles, the Greeks, the Romans, the Teutonic race.

The conspicuous characteristics of modern Christianity.

A difference of opinion among modern Christians.

The prospect for the future.

III. A BIRD'S-EYE VIEW OF CHRISTIAN CHURCH HISTORY.

It is important now to take a general view of the course we have covered thus far, and make distinct to ourselves the chief points of progress in the understanding of the teaching of Jesus in the different periods of the history of the Church.

The teaching of Jesus as the seed of all later growth.

The kingdom of God is in the foreground. It consists of those who do God's will. This will is that men love and help one another; that their conduct shall spring from the state of their hearts and not from a fixed set of external rules and laws. The essential virtues are sincerity, humility, mercy, truth, righteousness and love.

The doctrines concerning Jesus himself, concerning God's being and nature, are left in the background. Jesus gave no explanations, no logical or systematic exposition, no defense.

Period I. Hebrew, Apostolic, 30-70 A. D.

(a) The teachings are simple, declarative, positive. The followers of Jesus are zealous and courageous.

(b) Jesus is thought of as risen and sitting at the right hand of God. The foreground of apostolic teaching is held by doctrines concerning the person of Jesus and loyalty to him. Unhesitating obedience to his teachings is assumed as a matter not to be disputed. There is no detailed teaching concerning the kingdom of God.

GROWTH OF THE KINGDOM OF GOD

(c) In this period we have the first discussion of the nature of the person of Jesus.

(d) The early Christians discover that Christianity is universal in its applicability to all nations.

Period II. Greek, 70-400 A. D.

(a) Christianity makes wide gains among the nations and becomes a power in the world.

(b) This period is characterized by philosophical discussions as to the nature of God and of the person of Christ. Doctrines concerning these subjects fill the foreground of the thought of the period. This is the great creed-making era of the Church.

(c) Emphasis is gradually removed from the moral requirements of Jesus' teaching, and laid on correctness of intellectual belief.

Period III. Roman, 400-1400 A. D.

(a) In this period is completed the organization of the churches and their division into two branches, the Oriental churches and the Roman Catholic Church.

(b) The ideas concerning the kingdom of God and the conception of the Roman Empire are both modified and are combined into one. This is followed by corresponding changes in prevailing conceptions of God, the Church, salvation, etc.

(c) Ecclesiasticism, sacerdotalism, asceticism and ceremonialism rise into prominence and displace the spiritual teachings of Jesus.

Period IV. North European, 1400-1648 A. D.

(a) This period witnessed the development of individualism; that is, the right and value and duty of individual

OUTLINE STUDIES OF THE

judgment and action; and also, the beginning of democratic ideas.

(b) Vital religion is recovered through the assertion of salvation by faith apart from the observance of churchly, ritualistic, ascetic, or sacerdotal requirements, or the acceptance of traditional creeds.

(c) Conscious effort is made to return to primitive Christianity as given in the New Testament. Emphasis is laid on the Bible as authority.

(d) Protestant emphasis on individual liberty results in denominations and sects.

Period V. Anglo-Saxon.

England and the United States take the lead in aggressive Christianity.

(a) Free Churches are founded. A conflict arises between the Free and the Established Churches in England. In the United States, Church and State are both free.

(b) Lay workers take an increasingly active part in all kinds of religious activity.

(c) Genuine religious life springs up outside of ecclesiastical relations; great revivals of religion and morality are experienced.

(d) The principles of Christian morality are increasingly applied to the social problems of the age.

(e) Union movements for religious and moral purposes are undertaken by different denominations.

(f) A more masculine and aggressive type of Christian thought develops.

(g) The Bible is widely studied.

During the nineteenth century the thought not only of the highly educated but also of the majority of moder-

GROWTH OF THE KINGDOM OF GOD

ately educated persons underwent a more revolutionary transformation than has ever taken place in human history before. Science has given us a new heaven and a new earth. It discloses marvelous worlds, infinitely large and infinitesimally small. The earth now appears to be but a minute speck in the universe; it is no longer thought of as the center of all things, nor can man be thought of as the sole reason for the existence of the universe. The age of the earth is measured, not by thousands but by millions of years. Science throws new light on man's origin, history, and nature. Critical students of history have developed views of the facts of the past in sharp contradiction to those formerly held. These modern opinions have naturally come into conflict with traditional views because they necessitate either an abandonment of old beliefs or a radical reconstruction of them. Those who were educated in the old views defend them stoutly. This is natural and necessary. Others seek to find a reconciliation or golden mean, a compromise between the opposing views; and these may be for a time satisfactory to some. To-day both sides claim the victory, and it is evident that the conflict is not yet finished. It would be out of place here to go into details or to express a personal judgment as to the merits of the case. It is enough to call attention to the fact that such a conflict is being waged; it is more advanced in Germany than in England, and in England than in the United States.

(1) At one extreme are radical scientific rationalists, who seek to understand and explain everything in the heavens above and in the earth beneath by the principles of their scientific inductions. With them are the radical, critical historians who will accept nothing in history that is not supported by credible documentary or monumental

OUTLINE STUDIES OF THE

evidence. They assert that the Bible does not differ in this respect from any other ancient book, and that it must be studied as any other book.

(2) At the other extreme are the strongly conservative men who feel the importance of a religious life, and dread any investigation that may unsettle its foundations. They think that Christianity cannot live if it is separated from the body of opinions with which it has for centuries been connected. They emphasize the inspiration of the Bible which they believe is free from all error as to historical and scientific facts. They refuse to submit the Bible to the kind of critical examination to which other ancient books are subjected.

(3) Between these two diametrically opposed groups is a mediating body of men who endeavor to hold to all the facts revealed by science and exact history on the one hand, and on the other hand they try to retain everything of religious value in the Bible and in the traditions of the Church.

Each group, of course, thinks itself successful in its efforts. No one can understand the condition of the Christian thought or even of the Christian activity of the nineteenth century who is ignorant of this great conflict. It cannot be avoided; we are in the midst of it and must try to be fair and intelligent in forming our own opinions. Which side shall finally win is certainly an important matter. Whether this conflict is to bring a gain to Christianity, whether it is to result in the growth of the kingdom of God, depends, in the thought of each partisan, on the success of his party.

The impartial spectator, whose trust is in God, whose faith is that God is controlling and guiding the affairs of men, has no anxiety as to the outcome. Truth will pre-

GROWTH OF THE KINGDOM OF GOD

vail. Truth prevailing means the further establishment of God's kingdom and rule of love.

IV. RESURVEY.

1. Give the main points of the teaching of Jesus.
2. What different truth is emphasized by the period of the apostles?
3. In what respect did the Greek age depart from the simplicity of Jesus?
4. Show how the Roman Empire influenced the Church in the Roman period.
5. What contribution has the German race made to the modern Church?
6. What are the prominent features of modern Christianity?
7. Between what two opposing views is the modern Church divided?
8. To one who has faith in God, what is the probable outcome of this conflict?

V. TOPICS FOR CLASS DISCUSSION.

1. All truth is Christian truth.
2. Of what present use is a knowledge of the history of the Church?
3. What contribution is the German race making toward human progress in this generation?
4. Is there a present need for the work of the Roman Catholic Church? What work does it seem to be doing that Protestantism seems to be failing to do?

PART II

GROWTH OF THE NUMBER OF
CHRISTIANS

LESSON X

WORLD-WIDE CHRISTIANITY

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I. PREPARATORY SUGGESTIONS.

1. Try to form an impression based upon your own experience as to whether religion is advancing in the world.

OUTLINE STUDIES OF THE

2. Talk with an old man concerning his opinions as to whether the world is growing better.

3. Is it possible to arrive at the exact facts by experience and conversation?

4. Read the article on Statistics in the New International Cyclopaedia.

5. What is the means there given for arriving at the large facts as to the progress of the race or of civilization?

II. LESSON OUTLINE.

Christ's announcement of the purpose of his mission.

The law of love.

The "inwardness" of the Kingdom. The "outwardness" of the Church.

The purposes of the visible Church.

The membership in the Kingdom cannot be counted.

It is possible to take a census of the Church. The use and value of statistics.

The growth of the nominal adherents of the Christian Church to the present time.

III. GROWTH OF CHRISTIANITY THROUGHOUT THE WORLD.

1. Christ announced the purpose of his life and teachings in a twofold form, first, the establishment of the kingdom of heaven, and second, the saving of the lost. These statements, though different in form are really the same, because salvation from sin is the only condition of becoming a member of the Kingdom. No sinful heart can enter the Kingdom, even though it may have a white-washed surface. Being a member of the Kingdom consists in having a converted heart, that is, one in which

GROWTH OF THE KINGDOM OF GOD

love to God and man is the supreme rule of life. This law of love shows itself in various ways — in living a moral life, in sacrificing oneself when that is called for, in living the Christ-life.

2. The kingdom of God, therefore, is no mere outward organization with a written constitution, a corps of office-holders, and a set of customs and practises, like a club or a corporation. The kingdom of God is not the visible Church. This is an important distinction to make. The visible Church has arisen because of the needs of our human nature. We need to make an expression of our life in Christ; the visible Church gives us the opportunity to do so. We need to band together to assist each other in serving our Master more effectively; the visible Church enables us to be efficient. The Christ-life must be carried to foreign lands; the visible Church is the agent for this expansion. The Christ-life must be preserved in some way from generation to generation; the visible Church is the means for thus bridging the centuries.

Those who receive the Christ-life associate themselves together to help each other, to spread the Kingdom, to maintain truth, to condemn error, to exclude hypocrites. This is the origin of the visible institution called the Church. But the kingdom of God is the invisible company of all those who have Christ's love to God and to man in their hearts. It was easy in former times to confuse these different things, but in this twentieth century no such confusion ought to remain in our minds.

3. It is impossible of course to count the members and measure the growth of the kingdom of God. No one could do that. The best we can do is to count or estimate the members and the growth of the visible Church. We must know that there are members of the Church who

OUTLINE STUDIES OF THE

are not members of the Kingdom, and that there are members of the Kingdom who are not members of the Church. But, after all, it is the visible and imperfect Church that is trying more or less faithfully to realize the Kingdom. We may infer, therefore, that the best means at our disposal for measuring the growth of the Kingdom is to take the measure of the growth of the Church, and of the nations most thoroughly Christianized. If a general wishes to know the strength of his fighting force, he ascertains its numbers, though he knows very well that there are some sick, some on furlough, and some who may desert before the battle, and some who are thinking more of their pay than of the cause for which they are fighting.

We can best estimate the nature and amount of the forces of Christianity by studying the organization it has produced, namely the Christian Churches, and also by observing the effects of Christian beliefs on the moral and religious life of the nations in which they have produced their natural fruits.

The figures soon to be given concerning the growth in numbers of the early Church are only estimates. Historians are substantially in agreement as to their being fairly exact. The science of statistics is a modern one, and consequently the figures for modern times may be relied upon with great confidence as very nearly exact. By the aid of statistics one can obtain a broad and general view of great movements that would be absolutely impossible to one who should trust to his own vague impressions or to his conversations with others about their vague impressions as to how things are going. Statistics introduce exactness into the study of great movements like the growth of Christianity.

GROWTH OF THE KINGDOM OF GOD

In this lesson and in the lessons that follow will be presented some of the statistics of the growth of the visible Church. That growth will be presented in three divisions:—*first*, the growth of the Church throughout the world, and also the growth of Christian nations, in population, in power, in commerce, in wealth, in education, etc.; *second*, the growth of Christianity and its results in England and Wales; *third*, the statistics of growth of Christianity in the United States.

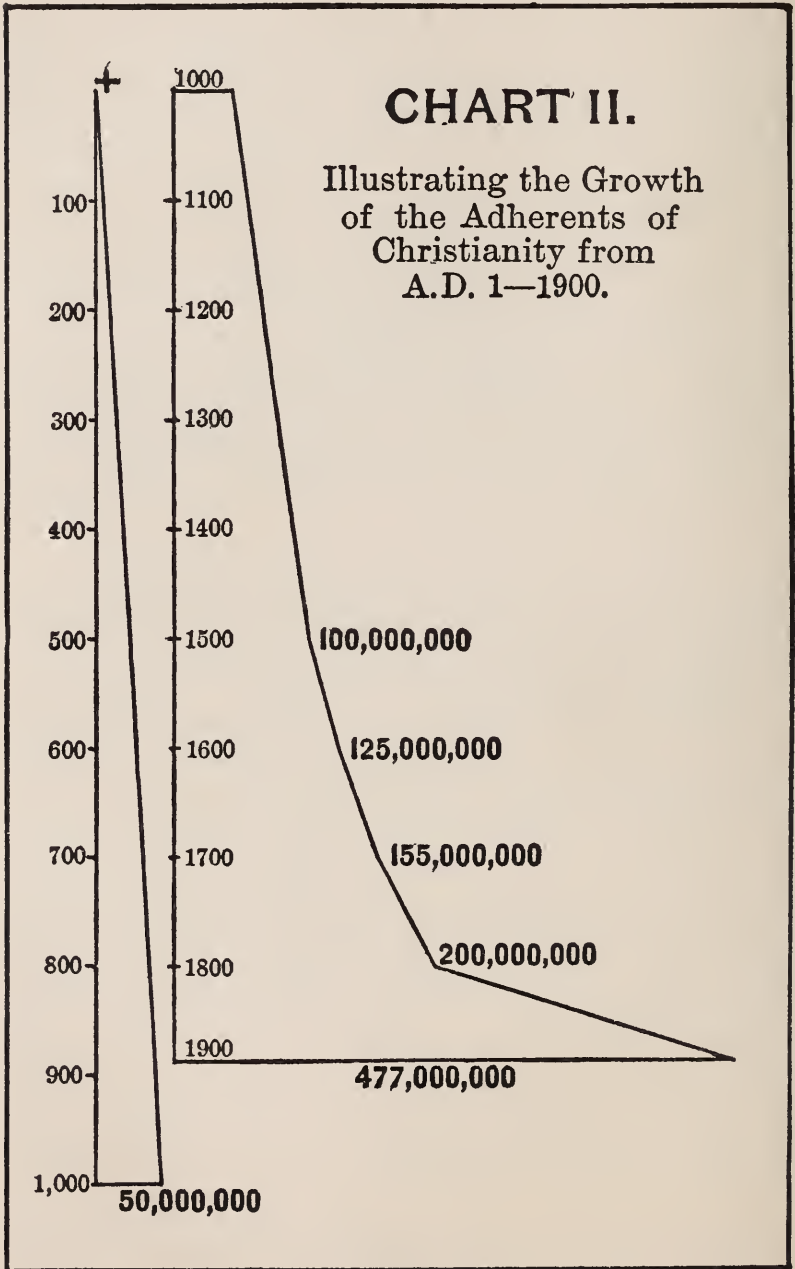
Comment on the meaning and importance of these facts will be given afterwards, but it will be impossible to fail to see with each set of figures and especially with each chart how splendid has been the growth and how bright is the prospect for the future.

The Growth of Nominal Adherents of Christianity throughout the World to the Present Time.

Century	Number	Century	Number
End of 1st century	$\frac{1}{2}$ millions	End of 15th century	100 millions
“ 2nd “	2 “	“ 16th “	125 “
“ 3rd “	5 “	“ 17th “	155 “
“ 4th “	10 “	“ 18th “	200 “
“ 8th “	30 “	1880	410 “
“ 9th “	40 “	1900	477 “
“ 10th “	50 “		

By the words *Nominal Adherents* is meant, not pro-

OUTLINE STUDIES OF THE



GROWTH OF THE KINGDOM OF GOD

fessed Christians or church-members, but those who may be said to have accepted the Christian standards of moral life, even though they do not profess to be disciples of Jesus. In this section the word *Christianity* is used in its broadest and most inclusive sense.

The figures for the early centuries are, of course, only approximate estimates, but they are the figures generally accepted by statisticians who have made frequent and careful studies of the subject.

IV. RESURVEY.

1. What is the kingdom of God?
2. How does it differ from the Church?
3. What four main purposes are served by the visible Church?
4. Can you give the statistics of the invisible Church?
5. Why cannot we get exact statistics of the early Christian Church?
6. Under what three main heads will the growth of the Church be studied?
7. How many nominal Christians were there at the year 1000?
8. How many at the year 1900?
9. What is the proportion of gain?

V. TOPICS FOR CLASS DISCUSSION.

1. Within the range of your own experience what is the ratio between the membership of the Church and that of the Kingdom?
2. Are there many people that are truly Christian who are not members of the Church?

OUTLINE STUDIES OF THE

3. Does it seem to you probable that all the nations of the world will ever become nominally Christian?
4. May we reasonably hope that every member of the human race will be really Christian?
5. If the present rate of increase of membership in the Church should continue, when would it overtake the total population of the world?

LESSON XI

GROWTH OF PROTESTANTISM

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I. PREPARATORY SUGGESTION.

In your thought about the growth of Christianity and Christian populations, remember that the growth of one population at the expense of another is not accomplished necessarily by warlike or cruel means. The peaceful preaching of the gospel, the peaceful building up of character, the peaceful change of residence, are among the Christian methods by which types of life and of civilization are changed.

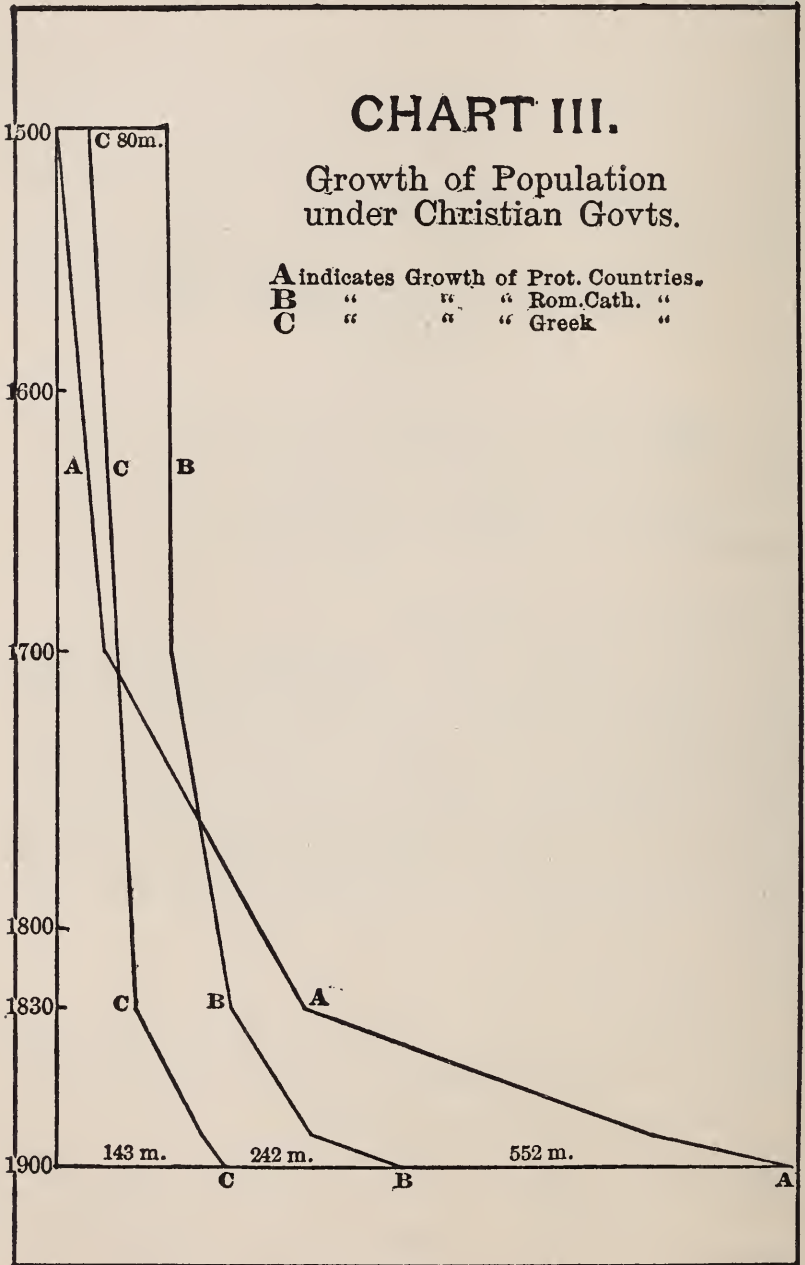
II. LESSON OUTLINE.

Comparative statistics of the growth of the Roman Catholic, Greek and Protestant forms of Christianity.

Education in Protestant countries.

Comparison of the populations of England and France, England and Spain.

Growth of English-speaking populations during the past century.



GROWTH OF THE KINGDOM OF GOD

III. COMPARATIVE GROWTH OF ROMAN CATHOLIC, GREEK, AND PROTESTANT COUNTRIES.

1. The lack of accurate statistics of non-Christian countries makes it impossible to compare their growth, century by century, with the growth of Christian nations. We therefore confine our attention to the growth of the populations under the rule of the three great branches of Christendom. Their growth is given in the following table:—

Year	Roman Catholic	Greek	Protestant	Total
1500	80 millions	20 millions	0 millions	100 millions
1700	90 “	33 “	32 “	155 “
1830	134 “	60 “	193 “	387 “
1880	192 “	110 “	445 “	747 “
¹ 1900	242 “	143 “	552 “	937 “

¹ The final figures are compiled from the World Almanac for 1906. The earlier figures are taken from Schaffler's *Growth of Christianity*.

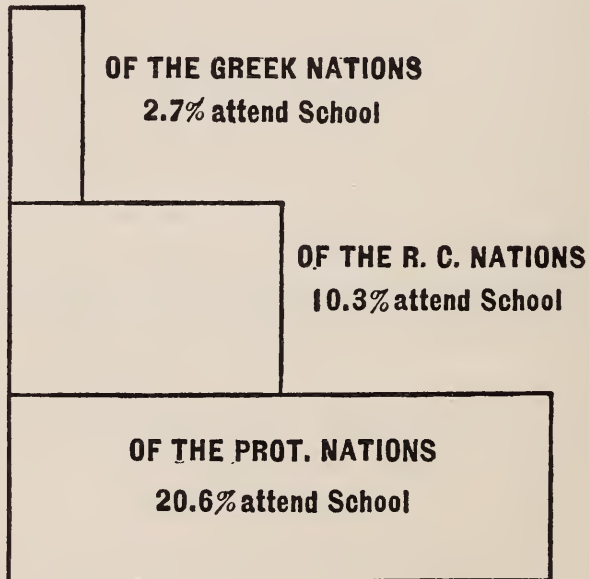
2. The accompanying table sets forth the growth in the numbers of those subject to the rule of Christian governments. The striking feature is the rise of the Protestant powers during the past hundred years.

According to a careful study of statistics the Roman Catholic countries of Europe are growing at such a rate that they will double their population once in one hundred and thirty-eight years, while Protestant countries will double once in sixty years.

In America the population of Protestant countries is

CHART IV.

Illustrating the proportion of the school attendance to the entire population of the Greek, Roman Catholic and the Protestant nations of the world in 1890.



GROWTH OF THE KINGDOM OF GOD

largely increased by immigration from Roman Catholic countries. The immigration from Protestant to Roman Catholic countries is quite insignificant.

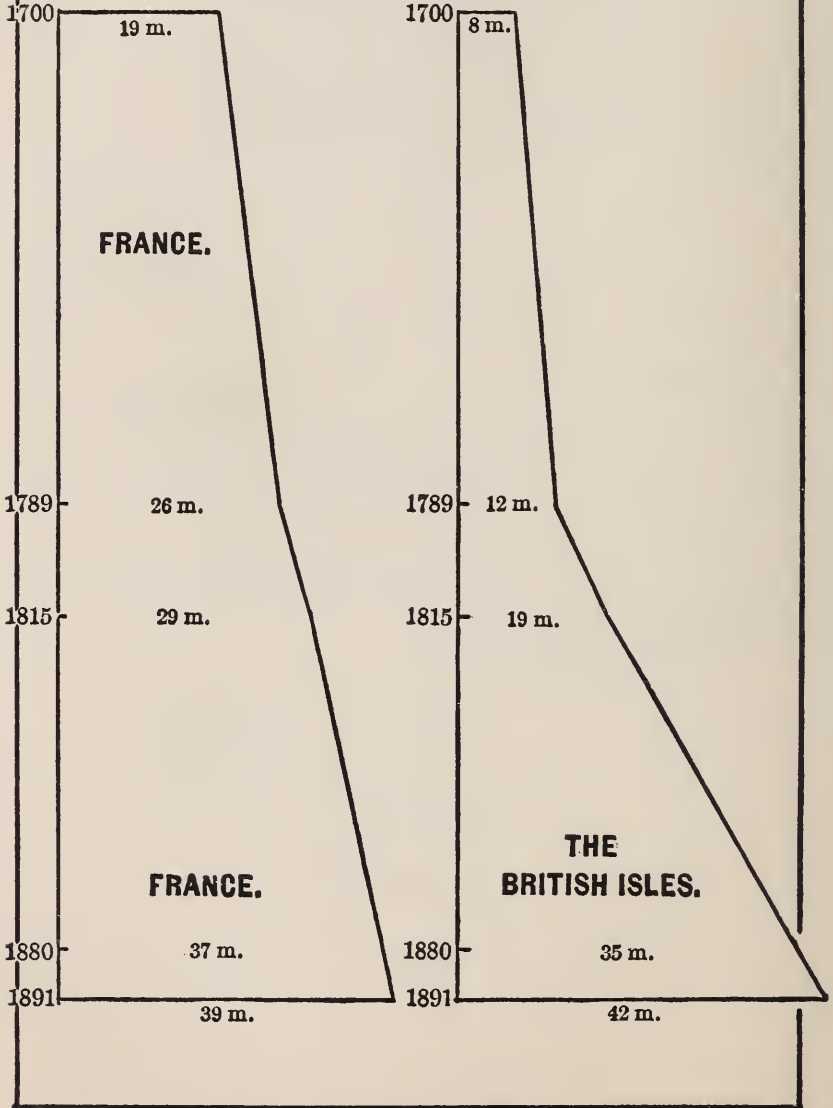
3. The accompanying chart (No. IV) renders the facts more impressive. These figures show how far in advance Protestant countries are in education and therefore of intelligence and freedom from superstition. The Protestant lands have thirty-five per cent of the population and sixty per cent of the school children of Christendom. Roman Catholic lands have forty per cent of the population, and twenty-three per cent of the school children. Greek lands have twenty-three per cent of the population and but five per cent of the school children. It is not then strange that it is the Protestant countries which constitute the energizing center of civilization. The statistics have reference only to pupils in the lower institutions of learning; in respect to colleges and universities also, Protestant countries are far in advance.

4. For a more accurate study of the effect of national faith on national growth the following table and chart will supply the figures:

Date	France	Great Britain
1700	19 millions	8 millions
1789	26 "	12 "
1815	29 "	19 "
1880	37 "	35 "
1905	39 "	42 "

CHART V.

Illustrating the Growths of
France and Great Britain.



GROWTH OF THE KINGDOM OF GOD

France, however, is not a typical Roman Catholic country, for it has long been in more or less open revolt against Rome and the pope. The Jesuits have for many years been excluded from the country, and infidelity and rationalism have found a home there. In January, 1907, the Roman Catholic Church was disestablished. This means that it is no longer supported by public money but by private contributions.

A more typical contrast is that between England and Spain. When the "Invincible Armada" threatened to overthrow Protestant England, she numbered only about 4,000,000 subjects, while Spain could boast of 43,000,000. Now Spain has but 19,000,000, and England, 43,000,000.

5. Another way of learning the present relative size and recent growth of the various nations is by a comparison of the numbers of those using the various languages. The *New Era* (p. 62) is our authority for the first row of figures; Conturat and Lean (1903) for the second row.

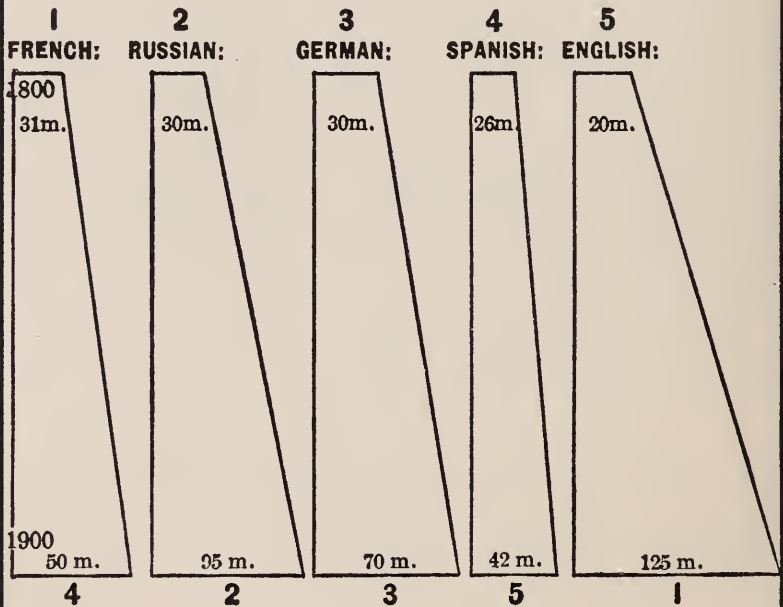
Date	French	Russian	German	Spanish	English
	(1)	(2)	(3)	(4)	(5)
1800	31 millions	30 millions	30 millions	26 millions	20 millions
1900	50 " (53) "	75 " (80) "	70 " (83) "	42 " (45) "	125 " (136) 1 "
	(4)	(2)	(3)	(5)	(1)

¹ An American estimate gives the figures in parenthesis.

From this it appears that while French was used by the largest number of people in 1800, it is now fourth on the list and that English, which was used by the smallest number of people at that same time, is now used by the

CHART VI.

Illustrating the Growth of the number of those using the European languages between 1800-1890.



GROWTH OF THE KINGDOM OF GOD

largest number. We should also notice the remarkable fact that the two leading Protestant languages of Europe, English and German, increased in ninety years from 50,000,000 to 195,000,000; whereas the two leading Roman Catholic languages, French and Spanish, increased from 57,000,000 to only 92,000,000.

Not only as a matter of fact is English the dominant language of the world, but it is fitted to be so. The original Anglo-Saxon dialect has been enriched from a great variety of sources — Latin and Greek, Scandinavian and Celtic, Norman French and Latin French, have all contributed important elements; and finally, in consequence of the spread of English exploration, commerce, conquest, and colonization, it has come into contact with, and received more or less contribution from, nearly all the great languages of the world. English is to-day “the most complete language spoken by man.” The dominance of the English and German languages is a fact of momentous interest; for the language and literature of these two Protestant nations are steeped in Christian, in Protestant thought. These two languages have been powerfully influenced by the translations of the Bible into the speech of the common people. It is impossible to become familiar with the language and literature of either country without learning much of Christianity and even of the Bible. And this is peculiarly true of English. This is the language which is spreading over the world, the language which, according to the opinion of many, has a better chance of becoming the world-language than any other existing tongue. Several millions of Hindus and Africans, and tens of thousands of Chinese, Japanese, and Siamese, have come to know and speak this language with considerable ease. English is increasingly the language

OUTLINE STUDIES OF THE

of diplomacy. In the negotiations for peace between the Japanese and Chinese, the English language was chosen as the best medium of communication.

IV. RESURVEY.

1. Give the total populations in the Greek, the Roman Catholic, and the Protestant faiths in the year 1900.
2. Which form of faith is most favorable to popular education? Which least favorable?
3. Why has England gained population more rapidly than France?
4. What was the relative position of the population speaking English in 1800?
5. What was their position in 1900?
6. Why is English adapted to become the dominant language of the world?

V. TOPICS FOR CLASS DISCUSSION.

1. How does Christian character affect the growth of population?
2. To what extent is the growth of population a benefit to mankind? How is it in India and China?
3. Can a nation be too widely educated? Can it be too highly educated?
4. Show how the ruling ideas of a civilization are recorded in its language. What would a people be which had no words for law, duty, home, marriage, religion?
5. Does the spread of the English language mean the spread of English ideas and ideals?

PART III
GROWTH IN THE PRACTISE OF
CHRISTIANITY

LESSON XII
CHRISTIANITY A MORAL LIFE

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I. PREPARATORY SUGGESTIONS.

1. Imagine the insecurity of a home if divorce might be had for almost any cause.

OUTLINE STUDIES OF THE

2. Would one really prefer to live in slavery or to die free?

3. Sketch a brief outline plan of an ideal society, or Utopia, in which everything should be as it ought to be to produce the best results with human nature as it is.

II. LESSON OUTLINE.

The essence of Christianity is manifested in a moral life.

The simple and pure lives of early Christians.

Marriage sanctified by Christianity.

Pagan practise concerning human life.

The spirit of Christianity opposed to slavery.

Result of that opposition in Europe and in the United States.

III. CHRISTIANITY A MORAL LIFE.

I. As Christianity is not primarily a system of thought but rather a moral life, so the measure of Christianity should be a measure of its practise rather than of its theory. In this regard also there has been growth during the Christian centuries. It is not asserted that the growth in practise has been uniform in all places and in all the centuries. We must admit that there have been periods of moral relapse, and that there are now parts of Christendom hardly worthy to bear the name. Yet we think it can be shown that there has been, on the whole, marked progress in living the life taught by Christ, and that no age has made such marked progress as the present.

The special merit of the early Christians was not so much that they worshiped one God, as that they lived earnest, moral lives. One among the five causes assigned

GROWTH OF THE KINGDOM OF GOD

by Gibbon for the spread of Christianity was the acknowledged superior morality of their lives.

2. The younger Pliny in a letter to the Emperor Trajan concerning the Christians in his province of Bithynia in A. D. 104, writes as follows: "They affirmed that the whole of their guilt, or their error, was, that they met on a stated day before it was light, and addressed a form of prayer to Christ as to a divinity, binding themselves by a solemn oath, not for the purpose of any wicked design, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called on to deliver it up; after which it was their custom to separate, and then reassemble, to eat in common a harmless meal."

3. The Andover professors, in their volume on *The Divinity of Jesus Christ*, speaking of the form of Christianity during the first centuries, say: "It is distinctly not a theology, but a life. It holds its truths not as dogmas, but as motives. It rests in a person, not in propositions. It is not concerned with philosophical questions, but with questions of character and conduct, with men and with God, with life here and hereafter." Professor Fisher, in his *History of the Christian Church*, says: "The surprising effect of Christianity in reforming the lives of men is amply attested by Christian writers. Justin Martyr, in an eloquent passage, dwells on the fact that slaves of sensuality have become pure in morals; the avaricious and miserly freely give to those in need; the revengeful pray for their enemies. Origen inquires if the recovery of so great a number of persons from licentiousness, injustice, and covetousness could have been accomplished without divine help. . . . The love of Christians for each other astonished the heathen. There was a truth in the

OUTLINE STUDIES OF THE

gibe of Lucian, which the humorist himself did not understand. 'Their Master,' he said, 'has persuaded them that they are all brothers.' The fraternal kindness extended to strangers, and to Christians of foreign nations, occasioned special surprise. Hospitality and almsgiving were universal among believers. Collections were regularly taken in the churches for the benefit of the poor. When a pestilence broke out, it was noticed that the Christians did not desert the sick, or neglect the burial of the dead. They even took care of the heathen who had none to befriend them."

We will now mention certain of the leading moral and social characteristics upon which Christians insisted, and which finally prevailed throughout the Greek and Roman worlds:—

(1) One of the most important of these was the new sanctity of marriage. Among Christians marriage was believed to be ordained of God and therefore a holy institution; licentiousness and adultery were absolutely forbidden, and divorce, except for adultery, was not allowed. The sinfulness of lust and all forms of perversion of the sexual nature was taught by the Church. Among non-Christians, marriage was for personal convenience; concubinage a common practise; divorce extremely frequent and easy and for any cause. Sexual immorality was a matter of indifference to the established religions of Greece and Rome.

(2) The sacredness of human life was another point of contrast between Christians and non-Christians. Human life has never been treated as sacred except among Christians. Under the Roman empire, a master was free to kill his slave or even his children. When executed by law, the death of slaves was of the most hideous kinds.

GROWTH OF THE KINGDOM OF GOD

Infanticide was not uncommon. Gladiatorial shows were approved by Roman moralists. Ten thousand men fought in the Colosseum during the games of Trajan. Sometimes women fought, though rarely. Occasionally men were set to fight against wild beasts.

To Christians, however, human life was sacred; neither slave nor infant could be killed by master or father. Suicide was sternly condemned. Infanticide was considered a crime.

The influence of the two moral practises already mentioned was enough to transform the whole social fabric.

(3) Besides there grew up a practise, not required but voluntary, of contributing money as well as labor for the care of the sick and the poor. This led to the establishment of hospitals already referred to in the quotation from Professor Fisher, and to other forms of benevolence.

(4) The giving of freedom to slaves was a movement which, though gradual, finally resulted in the abolition of slavery. The year 1863 witnessed the freeing of the serfs of Russia, and the emancipation of the slaves in the United States. By these Christian practises the ancient, social and industrial structure of pagan Europe became in time wholly transformed. These new principles and social customs sprang from the life of the early Christians, were the natural expression of renewed hearts, hearts filled with love to God and man, and were the application of Christ's teachings to practical life. When theological discussions arose and became bitter, and later when the Church wielded great secular power and its offices were filled with men more ambitious than righteous, even then the real life of the Church remained as before in the moral living of the common members. Throughout the so-called Dark Ages there were in the

OUTLINE STUDIES OF THE

churches countless faithful men and women, whose lives were hid with Christ in God. The moral energy culminating in the Reformation of the sixteenth century was not due simply to the appearance of a few gifted leaders like Luther and Calvin. It was the result rather of the moral earnestness of tens of thousands of spiritual men and women who drew their life from Christ, and who grieved over the low moral life of the rulers and officers in the visible Church. But for these common people, living their God-inspired, Christian lives, the teachings of Christ, and even the Church itself, would have perished long ago. But for them, the appearance of the great spiritual leaders would have been impossible. The real vital power of the Church has never been shown so much in its intellectual efforts, in its creeds, in its organizations, as in the moral life of its believers. This moral, spiritual life has ever been gaining more and more power. It has had a long, deadly struggle with fleshly lusts, with defective views, with oppressive church organizations, and with intellectualism. But it has more and more gained the victory over these. The spiritual life has been growing. This growth has not been uniform. It has resembled the incoming ocean tide, wave upon wave; some waves larger and some smaller, with more or less of a relapse between the successive waves; yet the tide of the Christ-inspired life has continued to rise throughout the ages. Those who wish to know the low ebb of moral life after the Reformation will do well to study the first three or four chapters of Dorchester's *Problem of Religious Progress*, or any of the recent histories of England. But the general fact may be asserted, that great as are the moral defects, not only of the Christians at large, but even of the clergy of Europe and

GROWTH OF THE KINGDOM OF GOD

America, yet there has been a great advance in recent times. Sin is rebuked as in no previous age. The standard of practical living has been greatly raised. It is only ignorance of the past in its reality that makes some think otherwise. In the most recent times there has been a renewed emphasis laid on the necessity of moral life. The purity of the family, the sanctity of the home, the necessity of personal purity, honesty, kindness, and benevolence, and the inherent value of human life, are all receiving a greater emphasis than ever before. This new spirit and emphasis show themselves, not only in a general way in the lives of individual believers, but also in the fact that vast numbers of organizations have been formed for the more systematic spreading of Christian views, or performance of Christian deeds. This great modern movement springs from a better appreciation of Christ's teachings, from the desire more fully to obey them, but chiefly from a more complete possession by men of his life and spirit.

IV. RESURVEY.

1. What was the chief merit of the early Christians?
2. What did Pliny the younger say of their practises?
3. What new value was given to marriage by Christianity?
4. Give examples of the pagan disregard of the value of human life.
5. Did Christ abolish slavery? What has been the effect of his teaching? When was slavery abolished in Russia and the United States?
6. In what has the real life of the Church consisted?
7. Why do some men fail to see the wonderful improvement of the morals of Christendom?

OUTLINE STUDIES OF THE

V. TOPICS FOR CLASS DISCUSSION.

1. If the early Christians were noted for their virtuous lives, why were they persecuted?
2. Upon whom do the chief misfortunes of a demolished home fall?
3. Has a high degree of civilization ever been realized except as one class of society has actually or virtually subjected another class?
4. What are the peculiar vices of slavery? How do they arise?
5. Is the true life of the Roman Catholic Church in its membership or in its clergy?
6. What improvements in the practise of Christianity have you observed within your lifetime?

LESSON XIII

FORMS OF BENEFICENCE

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OUTLINE STUDIES OF THE

I. PREPARATORY SUGGESTIONS.

1. Bear in mind that Christianity arose at a time when the Jews were a subject people.

2. Some of the early Christians were slaves and most of them were poor.

3. A religion adapted for such people would need to make provision for their special needs.

4. Consider what characteristics of Christianity are specially adapted to the poor, the sick, the slave, the subject.

II. LESSON OUTLINE.

Means of relieving suffering; hospitals of many kinds; charity organization societies.

Societies for the suppression of vice.

Temperance organizations.

"Fresh air" movements.

Prison reform.

Juvenile courts.

The Red Cross Society.

III. FORMS OF BENEFICENCE.

1. We go on now to consider some of the ways in which the spirit of love and service is showing itself. It is of course impossible even to estimate the amount of small private unrecorded gifts, but they are many and their total must be large. Of the various forms of organized charities, it is possible to get an approximate statement of the sums of money expended.

2. First we take up the means employed to relieve sickness and suffering. Charity was not unknown among the heathen; but the word acquired a new meaning from the "new command" of Christ, "Love one another." Free

GROWTH OF THE KINGDOM OF GOD

hospitals have received a remarkable development in modern times. Every city and many towns have their hospitals, one or more according to their needs. There are special hospitals for the eye and ear, for the throat, for cancer, for consumption; hospitals for men, for women, for children, and sometimes for pet animals. In New York and Brooklyn there are one hundred and thirty-eight such institutions. There are also various asylums for incurable invalids or for unfortunates of various kinds, — the insane, the decrepit, orphans, foundlings, the aged and the helpless. The Roman Catholic Church is especially forward in sending nurses who freely visit the sick and the poor in their homes. There are homes for truant and wayward boys and girls, for intemperate men, for intemperate women, etc. In the boroughs of Manhattan and the Bronx of Greater New York there are one hundred and fifty-two "homes," asylums, and other institutions of the sort.

3. In order that the work of charity may not be duplicated, and that it may not result in creating a spirit of dependence, Charity Organization Societies have sprung up throughout England, America and Germany. These organizations have facilities for investigating cases, keeping records, and sometimes of supplying food and work. It has been estimated that excluding all national, state or municipal appropriations, all regular church and missionary gifts, and all items of less than \$5000, there was spent in private charities in the year 1903, \$95,000,000.

4. Various societies for the prevention and the suppression of vice must be named. The George Jr. Republic gives to wayward boys an opportunity to acquire civic and personal virtue by means of self-government in a model republic in the country.

OUTLINE STUDIES OF THE

Mr. Anthony J. Comstock has been recently praised by the Post-office Department for having done a necessary work in suppressing obscene pictures and books, the places and implements of gambling, etc.

5. Temperance agitation has had a long and noble history in modern times. It seeks to dissuade men from drinking, to reform the intemperate, and especially to educate the young in temperance principles. Under the lead of the Woman's Christian Temperance Union, laws requiring temperance education in the public schools have been passed in all the states of the Union, in Chile, Sweden, and some of the provinces of Canada. The fruits of this education will be harvested in the future.

6. In the following table, compiled from facts furnished by the National Temperance Society, may be seen the present condition of things relative to the saloon evil. This represents great gains over the conditions in former years.

The Prohibition Territory of the United States in 1908

STATE	No. of counties (c.) or townships (t)	Under some form of Prohibition	Not under Prohibition	Remarks
Alabama.....	66 c.	27 c.	39 c.	Parts of the 39 are dry.
Arkansas.....	75 c.	60 c.	15 c.	Parts of the 15 are dry.
California.....	58 c.	5 c.	53 c.	Much dry territory in the 53.
Colorado.....	.....	.....	.....	Local-option law secured 1907.
Connecticut.....	168 t.	97 t.	71 t.	.....
Delaware.....	.....	.....	.....	A few dry towns only.
Florida.....	45 c.	30 c.	15 c.	.....
Georgia.....	146 c.	130 c.	16 c.	State prohibition took effect Jan. 1, 1908.
Idaho.....	.....	.....	.....	No prohibition.
Illinois.....	102 c.	4 c.	98 c.	About 200 towns dry.
Indiana.....	1,016 t.	710 t.	306 t.	3 dry counties.
Iowa.....	99 c.	65 c.	34 c.	11 counties more have 1 saloon each.
Kansas.....	.....	.....	.....	State prohibition.
Kentucky.....	119 c.	97 c.	22 c.	18 of the 22 partly dry. All closed Sunday.
Louisiana.....	59 c.	.....	.....	Many dry or partly dry parishes.

GROWTH OF THE KINGDOM OF GOD

The Prohibition Territory of the United States in 1908

STATE	No. of counties (c.) or townships (t)	Under some form of Prohibition	Not under Prohibition	Remarks
Maine.....				State prohibition.
Maryland.....	23 c.	14 c.	9 c.	
Massachusetts.....	About 350 t.	About 250 t.	About 100 t.	
Michigan.....				A few dry counties. License counties cannot have no-license towns.
Minnesota.....				Has 23 prohibition municipalities.
Mississippi.....	75 c.	68 c.	7 c.	Prohibition probably coming.
Missouri.....	115 c.	57 c.	58 c.	
Montana.....				No dry territory.
Nebraska.....	Village and city option	About 400 t.	About 600 t.	
Nevada.....				No dry territory.
New Hampshire.....				License and local option. About 62 per cent. dry.
New Jersey.....				Defective local option.
New York.....			About 300 t.	
North Carolina.....				Nearly all dry. Prohibition probably coming.
North Dakota.....				Prohibition.
Ohio.....	1,376 t.	1,140 t.	236 t.	Much dry territory in license cities.
Oregon.....	33 c.	12 c.	21 c.	Many dry villages in the 21 c.
Oklahoma.....				Prohibition after Sept. 17, 1907.
Pennsylvania.....				License. A few dry towns.
Rhode Island.....				Villages and cities 16 dry out of 58.
South Carolina.....				In transition. Prohibition probable.
South Dakota.....				Dry in sections.
Tennessee.....				Dry except 4 cities. Prohibition probable.
Texas.....	249 c.	147 c.	47 c.	55 c. partly dry.
Utah.....				License.
Vermont.....				Dry except 24 cities and villages.
Virginia.....				Rural sections all dry.
Washington.....				License. 50 dry towns.
West Virginia.....	55 c.	30 c.	25 c.	
Wisconsin.....		About 650 t.		
Arizona.....				License.
New Mexico.....				License.

The table shows 7 States with practically no prohibition, 4 States wholly prohibition, and 18 States, some of them among the largest in population, that are more than half prohibition, while some are almost without saloons.

OUTLINE STUDIES OF THE

7. The application of the spirit of Christ to modern needs is manifested in still other ways. Summer outings in the country are provided for poor city children. All day excursions on the sea are given to working girls, poor mothers, sick children. In London such work is carried on by the "Children's Holiday Society"; in New York by the Tribune Fresh Air Fund, and by other organizations.

8. Prison reform is the object of the successful efforts of still other societies. The purpose of prison discipline is now no longer the punishment of the guilty, but the protection of society and the reformation of the lawbreaker. Mrs. Ballington Booth devotes herself to the needs of discharged prisoners, out of work and in great peril of returning to their former irregular lives.

Under the personal leadership of Judge Ben B. Lindsey of Denver, Colorado, special courts with methods adapted to the needs of young boys have been established in some of the cities. In many cases a warning is all that is needed. Sometimes a probation officer (women for girls) is appointed to keep a friendly watch over these young offenders. To be sent to a reform school may be the worst thing possible.

9. The Red Cross Society is devoted to the care of sick and wounded soldiers, of friend and foe alike, and has reached a new stage of efficiency through its recent reorganization.

10. Many men employing large numbers of men and women provide means for their social, intellectual and moral welfare, — suitable homes, healthful surroundings, education, amusement, churches and libraries, etc. Le-claire, near St. Louis, is a model town built by Mr. N. O. Nelson for the use of his employees in whose interest also he conducts his business of wholesale plumbing.

GROWTH OF THE KINGDOM OF GOD

11. Social Settlements are a characteristic form of modern beneficence. The first settlement was given life by Arnold Toynbee in London in the year 1885. There are now in the United States alone more than 115 such organizations, with more than 837 resident workers, and 4000 others aiding in the work. These report more than 1568 clubs, 1502 classes, including 55,000 different persons.

12. The endowment of schools connected with the Church is an ancient practise. This movement has reached a very high point of generosity. Large sums have been provided for the founding of universities. The following is a statement of the financial foundations of the leading universities of the United States.

Girard College	\$22,000,000
Columbia University	21,000,000
Harvard University	20,000,000
Leland Stanford	18,000,000
Chicago University	13,000,000
Cornell University	8,500,000
Yale University	8,000,000

13. The gifts of Andrew Carnegie for the erection of public library buildings amount to many millions.

There are in the United States 6800 libraries with more than 54,000,000 volumes. These are the people's university.

Mrs. Russell Sage, in the year 1907, established the Sage foundation of \$10,000,000 for social betterment.

In 1909 John Stewart Kennedy bequeathed \$26,000,000 for religious, educational and missionary purposes.

The total public benefactions in the United States during the year 1909 were \$141,250,000, an amount just \$40,000,000 greater than any previous year in the history of

OUTLINE STUDIES OF THE

the country, according to statistics compiled by a New York newspaper.

IV. RESURVEY.

1. In what lands are nurses and hospitals found? Why?
2. For what classes of unfortunates are homes and asylums provided?
3. What particular form of beneficence is for the children of the poor in cities?
4. Explain how the George Jr. Republic develops self-control.
5. In what countries is scientific temperance instruction compulsory?
6. What is the work of the Red Cross Society?
7. What do some Christian men do for their employees?
8. What is the purpose of the social settlement?
9. What is the total endowment of the seven largest universities in the United States?
10. Of what special use are libraries?

V. TOPICS FOR CLASS DISCUSSION.

1. Is the work of Christianity in saving the lives of the poor and weak of real benefit to the human race?
2. Would the death of the unfit and the "survival of the fittest" be better, on the whole?
3. Can children who grow up in the slums be held responsible for their characters?
4. Has temperance instruction in the public schools been wisely conducted?
5. Ought every boy and girl to have the opportunity of studying at a university?
6. Has Mr. Carnegie been wise in putting so many millions into library buildings?

LESSON XIV

FORMS OF BENEFICENCE (CONTINUED)

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The same references as for the preceding lesson. Also:

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I. PREPARATORY SUGGESTIONS.

1. What considerations lead people to give away money that they might spend on themselves, money that they have earned with great effort? Look up the etymology of the word *sympathy*.

2. Consider the success that a band of Confucianist missionaries would have if they should attempt to make converts in this land.

OUTLINE STUDIES OF THE

II. LESSON OUTLINE.

Large gifts for charities in London; gifts for "public purposes" in the United States.

Forms of beneficence not known in preceding centuries.

The missionary movement of the nineteenth century. Large gifts to missions in the United States, and in all Protestant lands.

The missionaries employed, the converts won.

III. ADDITIONAL FORMS OF BENEFICENCE.

1. In all the varieties of institutions mentioned in the preceding lesson the prominent aim is benevolence, either in the relief of suffering or in the providing of better surroundings. The sums of money that are yearly spent in the support of these many kinds of work and of organization are incalculable. It is impossible to gain even an approximate estimation of the amount; it must be many millions of dollars annually. But more important than the money are the purpose and aim, the wide variety of work, and the truly Christian spirit of personal sacrifice, of love to God and man, from which these deeds arise.

Howe's *Directory of the Metropolitan Charities of London* gives a list of over a thousand charity organizations. Their incomes for a few periods are noted on the next page. They furnish material for encouragement.

Appleton's *Annual Cyclopaedia* for a few years past has published a list of all "notable bequests for public purposes of \$5000 each and upwards." "It excludes the ordinary denominational contributions for educational and benevolent purposes, and State and municipal appropriations to public and sectarian institutions." None of the

GROWTH OF THE KINGDOM OF GOD

Income of the Metropolitan Charities of London

	No. of Societies Reporting Income	Income Reported	For Home and Foreign Missions. ¹
1875	1050	£4,114,849	£1,340,221
1882	1003	4,313,275	1,534,238
1888	1027	5,063,137	1,807,177
1894	961	5,484,301	2,007,303

¹ The figures in this column are included in those of the previous column.

millions contributed for home or foreign missions, or for denominational schools, or hospitals, or reform homes, or charity, are here included. Remembering this fact, how large the annual totals are!

1893	\$29,000,000
1894	32,000,000
1895	32,800,000
1903	95,000,000

The total for the eleven years 1893-1903 amounts to \$610,410,000.

The charitable bequests of England for the year 1903 of sums of \$50,000 and upward, amounted to \$7,885,700.

The sum total of public and charitable bequests for the year 1906 in the United States was \$100,000,000.

The greater number of these benevolent works are the product of a modern movement in the Christian Church.

OUTLINE STUDIES OF THE

Hospitals, care of strangers, and nursing of the sick, descend from early Christian times; but industrial schools, college settlements, rescue homes, the Red Cross Society, and many kindred institutions, are largely the product of modern ideas. In these manifestations of the spirit of Christ in practical ways, we see the application of the teachings of Christ, a fulness of application that has been realized in no previous century.

It is not asserted that all hospitals, all industrial schools, and all the various philanthropic institutions are sustained by persons who profess to be followers of Christ; we simply say that the doing of these things is the real application of the teachings and spirit of Christ, whether done by professed Christians or not, an application more full and complete than in any previous age. The relation of the Church and the world to this movement we shall consider later.

2. Christian zeal is nowhere seen more strikingly than in the great missionary movement of the nineteenth century, in which movement is embodied the desire to obey the final command of Christ, to proclaim his gospel to every creature. Beginning in a small way, at the opening of the nineteenth century, the missionary wave has swept more and more broadly through the churches, and has planted its workers more and more widely over the world. Among the islands of the Pacific, throughout the continents of Asia and Africa, alike among savage tribes and the civilized nations of the Orient, this missionary movement has made itself felt. The gospel has already been proclaimed in all lands and in all tongues; the Christian Bible has (more or less of it) been translated into more than 400 languages; Christian books are being used by the thousand the world over; Christian hymns are

GROWTH OF THE KINGDOM OF GOD

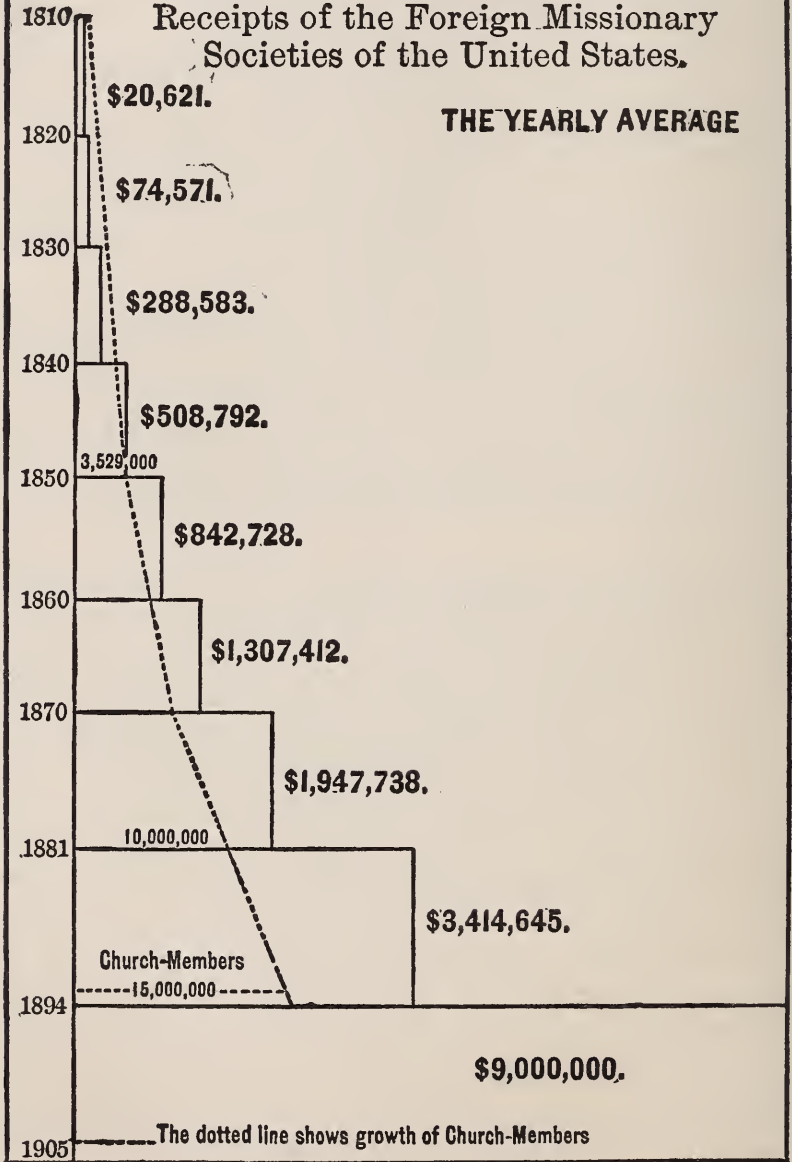
being sung in every language; Christian schools and churches are springing up in every land. To effect this achievement, thousands of educated men and women, reared in the midst of the choicest civilization, have given up their homes, have left their friends and relatives and native lands, with their prospects and hopes, and have given their lives to the work of proclaiming the gospel to those who cannot, until they become Christians, understand the motives and ambitions of those who are doing this self-sacrificing work.

This missionary work is not a new feature of Christian life; it is as old as Christianity itself. Throughout the centuries, even down to the present day, the Roman Catholic Church has had a noble army of missionary laborers, whose spirit and devotion we can but admire, however mistaken much of their teaching may be considered by Protestants.

But the new missionary vigor that has arisen among the Protestant Christians, the large number of societies that have been organized, the immense sums of money raised for missionary work, and, compared with former centuries, the great influence and the rapid results that have attended the work; the world-wide nature of the movement, the vast number of peoples, races, nations, and languages that have come within its sweep, mark out the past one hundred years as peculiarly the missionary century. Those who have only a superficial acquaintance with what has been and is now being done, would be amazed, could they be led suddenly to see the facts. Scores of islands of the Pacific have been wholly transformed from cannibal islands into Christian civilized lands. The most promising and potent influences for morality in such lands as Africa with its savagery and

CHART VII.

Illustrating the Growth of the Receipts of the Foreign Missionary Societies of the United States.



GROWTH OF THE KINGDOM OF GOD

slavery, and China with its superstition, and India with its idolatry and caste, and Japan with its ambitious self-confidence and worldly enterprises, are Christian influences.

Some idea of the growth of the foreign missionary interest in the United States may be gained by a study of the following statistics of the receipts of its leading missionary societies:—

Receipts of the Foreign Missionary Societies of the United States¹

Date	Total for Ten Years	Average per Year
1810-19 . . .	\$206,210	\$20,621
1820-29 . . .	745,718	74,571
1830-39 . . .	2,885,839	288,583
1840-49 . . .	5,087,922	508,792
1850-59 . . .	8,427,284	842,728
1860-69 . . .	13,074,129	1,307,412
1870-80 (11 years) .	24,425,121	2,220,465
1881-94 (14 years) .	44,390,389	3,170,742
1906-7 . . .		9,000,000

¹ See Dorchester's *Problem of Religious Progress*.

In 1892 the sum spent by all the foreign missionary societies of the United States amounted to \$5,006,283.

In 1906 the sum had reached the surprising amount of \$10,196,000.

The accompanying chart (No. VII) shows how much faster the contributions have grown than the membership of the evangelical churches.

The Protestant Christians of the world spent for foreign missions in

OUTLINE STUDIES OF THE

1890	\$12,788,000
1891	15,663,000
1893	14,713,000
1907	21,418,000
1909	23,655,000

For these same years they sustained in the foreign field 8511, 9110, 11,450, 15,178 and 15,964 missionaries. The great increase between 1891 and 1893 is noteworthy.

They employed more than 83,000 native workers, and received into the Church in one year more than 137,000 persons on confession of their faith. These figures are an understatement rather than an overstatement of the Protestant forces now engaged in efforts to evangelize the non-Christian world.

IV. RESURVEY.

1. What is more important than the amount of money spent in beneficence?
2. What was the sum of money spent in London alone in works of charity in the year 1894?
3. What was the total of notable bequests for public purposes in the United States in the year 1909?
4. Do all these gifts come from members of the Church? From those who have the spirit of Christ?
5. In what different forms is Christian influence exerted in foreign lands?
6. When did the last great revival of interest in foreign missions begin?
7. How much money is given annually in the United States for the work of foreign missions?
8. How much was given by all the Protestant churches throughout the world in the year 1909?

GROWTH OF THE KINGDOM OF GOD

9. How many converts are added to the Church annually in foreign fields?

V. TOPICS FOR CLASS DISCUSSION.

1. Can money be "tainted"?
2. To what better use can ill-gotten money be put than to works of charity?
3. Does an institution by accepting ill-gotten money condone the method of its making?
4. If you had a million dollars what good could you do with it?
5. If one is not generous with what one has is it likely that the possession of a larger amount would change one's character?
6. Why is it not wise to let people of other faiths work out their own religious development?

LESSON XV

FORMS OF BENEFICENCE (CONCLUDED)

Bibliography

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I. PREPARATORY SUGGESTIONS.

1. Make a list of the various elements of our population, and afterwards consider whether each element has an organization serving its moral and religious needs.

2. Arrange these elements in the order of the difficulty of reaching them with the gospel.

II. LESSON OUTLINE.

Home missions specially prominent in the United States.

The great work of the Sunday-school.

The Bible Societies.

Organizations of various kinds.

OUTLINE STUDIES OF THE

Receipts of the Home Missionary Societies.
The Salvation Army.
The Y. M. C. A.

III. STILL FURTHER FORMS OF BENEFICENCE.

1. The missionary movement does not manifest itself in its labors for foreign nations only. Its activity in Christian lands is even greater, and the results fully as assuring as those in foreign fields. By "home missions" we do not refer to the support of the home churches by their own members, but to the efforts of these churches to propagate the gospel in their own vicinities. Nearly all large churches now have their private mission churches and halls in destitute city neighborhoods. The active church has visitors for work among the poor and the sick, to administer comfort and charity, and to spread the knowledge of the gospel. The children of non-Christians are gathered into Sunday-schools. The number of these private mission churches and Sunday-schools is large.

2. In addition to this form of home missionary work, there are the regular Home Missionary Societies of the various denominations, which carry on the same kind of work throughout the country. These are found especially in the United States. In addition to the regular societies for extending each denomination by founding new churches, and helping weak ones, there are societies for work among the various nationalities of immigrants; societies for the establishment of Sunday-schools in destitute cities, towns, and villages; Sunday-schools which in time will develop into self-supporting churches; publication societies, tract societies, church erection societies, parsonage building associations, societies for the education of ministers; each society doing a broad work in

GROWTH OF THE KINGDOM OF GOD

many States, and supported by the gifts of the churches. Thousands of ministers are supported by these agencies, who are pushing the work in its various forms; and there are hundreds of thousands of unpaid Sunday-school teachers who are interested in the work, because personally connected with it. The last accessible report for the United Kingdom (1904) gives the number of Sunday-school teachers as 674,123, while that for the United States and British America as 1,539,861. In all English speaking lands there are 262,000 † Sunday-schools, 22,739,000 † scholars, making a total of more than 25,600,000 engaged in the study of the Bible.

3. Various auxiliary societies render invaluable aid to the home missionary work. The British and Foreign Bible Society up to the year 1906 had published 198,515,000 copies. The American Bible Society in the year 1906 issued 2,236,000 volumes. In a period of ninety years it has sent out 78,509,000 volumes.

How clearly does this activity in the publication of Bibles and tracts bear witness to the folly of Voltaire's prophecy, a hundred and forty years ago, that "before the beginning of the nineteenth century Christianity will have disappeared from the earth"! He prophesied of these our own times. Not only have his words proved a lying prophecy, but since that time the very room in Geneva where these words were spoken "has been used as a Bible depository; and Christianity has won the greatest, the widest, and the most glorious triumphs of her whole history." Since Voltaire's scornful remark that the Bible would become an unknown book, it has been translated into all the leading languages of the world. The Bible, in whole or in part, is now to be had in over 400 languages.

OUTLINE STUDIES OF THE

4. Special mention should be made of several minor methods of carrying on the home missionary work. In addition to the various societies and organizations, whose direct and only work is the propagation of the gospel, there are many others whose methods are indirect, such as Boys' Brigades, Working Men's Clubs, Guilds and Brotherhoods, Literary Societies, Reading Rooms, Public Libraries, Sewing Circles, Athletic Associations, Temperance Circles, Summer Clubs, Homes for Working Girls, Homes for Newsboys, Homes for Bootblacks, and many other varieties of societies. As an example of this kind of work, look up the "Drift Children's Mission of London," described in Gulick's "Growth of the Kingdom" pp. 225-228. The aim of all such institutions is to give social life and entertainment, free from the usual temptations of the cities. Though prompted and sustained largely by Christian impulse, their direct work is not to impart religious instruction; this is left to the institutions equipped for such work, namely, the churches, Sunday-schools, etc.

*Receipts of the Home Missionary Societies of the United States*¹

Date	Total	Average per Year
1820-29	\$233,826	\$23,382
1830-39	2,342,721	234,272
1840-49	3,062,354	306,235
1850-59	8,080,109	808,010
1860-69	21,015,719	2,101,571
1870-80	29,982,534	2,725,685
1881-94	51,402,640	3,671,617

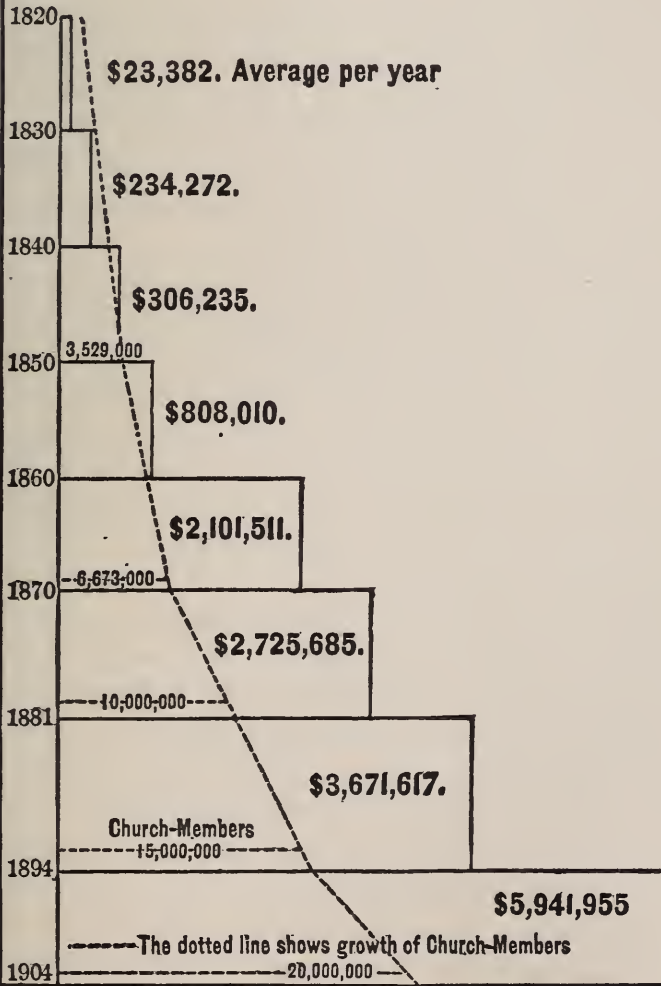
¹ *Dorchester's Problem of Religious Progress.*

[For the year 1904 the total was \$5,941,955.]

GROWTH OF THE KINGDOM OF GOD

CHART VIII.

Illustrating the Growth of the Receipts of the Home Missionary Societies of the United States.



OUTLINE STUDIES OF THE

5. The mere enumeration of the various kinds of societies and organizations for the evangelization of non-Christians in Christian lands should convince any thoughtful person of the immense sums of money that are annually expended in the home missionary work. The statistics of the receipts of the regular home missionary societies of the United States are alone accessible. This is of course the smallest part of the whole sum thus expended.

The accompanying chart (No. VIII) shows how much more rapidly the contributions for home missions have increased than the membership of the evangelical churches.

6. Missionary activity is not confined to the United States; Great Britain is even more conspicuously active in both the foreign and home missionary movements. British Christians although far less numerous and also less wealthy than those of the United States support more foreign missionaries and raise nearly as much money for the foreign missionary work. Though naturally their distinctively home missionary work may not be so large as that of the United States, yet the Christians of England seem to be on the whole more awake to the religious needs of the large cities, and to be devising new methods of meeting those needs more speedily than are the Christians of the United States. The Sunday-schools, the Young Men's Christian Associations, the college settlements, industrial schools, recreation clubs, and many other special modern methods of work are of English origin.

7. The effect of these efforts for the spreading of religion among the irreligious is wonderful. This is due to the nature of the religion preached; for the Christianity taught is not mere ceremonial and church attendance, but first and foremost, conversion, a change of heart and life, and the continued living of an honest, moral, upright life.

GROWTH OF THE KINGDOM OF GOD

None can become church-members without living a better life at least outwardly. As a consequence, the effects of religious beliefs are seen most conspicuously on the viciously wicked. Certain districts of New York and London, once famous for their irreligious, immoral, lawless character, so lawless that it was not safe for peaceable men or women to pass through them, even during the day, have become wholly transformed by from ten to twenty years of continuous missionary work. This work has been done in the form chiefly of the Sunday-school. The testimony of the police to the value of the mission Sunday-schools and churches is convincing.

8. But the most conspicuous moral and social work done for the lowest classes of society is that of the Salvation Army. By its peculiar methods and organization it has reached, and, in connection with other influences, is helping to transform, the vilest slums of the largest cities. It takes hold of drunkards and harlots, of thieves and robbers, and, by the power of Christian love and life, transforms them into respectable, honest, pure and trustworthy men and women. "Probably, during no hundred years in the history of the world, have there been saved so many thieves, gamblers, drunkards, and prostitutes, as during the past quarter of a century, through the heroic faith and labors of the Salvation Army." This new movement, beginning in 1865, has made most phenomenal growth. Although in 1878 it could report only fifty corps and eighty-eight officers, in 1896 it reported 3727 corps and 12,010 officers, besides hundreds of thousands of "soldiers."

In 1906 it numbered 20,000 officers, had sixty-three periodicals in twenty-four different languages, 668 social relief institutions, 132 slum settlements, and from 200,000 to 250,000 conversions each year.

OUTLINE STUDIES OF THE

9. The Young Men's Christian Association supplements the work of the Church in many ways that the Church does not and perhaps cannot undertake. Throughout the world this organization has more than 7771 branches, of which more than 1952 are in North America. The total membership of these American associations is above 437,000. They have 42,000 young men as students in their evening educational classes, and 184,000 in their physical departments. Their work takes special forms for special classes of men, e. g., railroad men, students, boys, etc.

IV. RESURVEY.

1. How many people in Christendom are engaged in the weekly study of the Bible?

2. How many volumes have the British and Foreign Bible Society, and the American Bible Society put forth in the whole periods of their history?

3. Mention other organizations for social and religious work.

4. How much money was given in the year 1904 by Protestant denominations for the work of home missions in the United States?

5. Why does England not equal the United States in this respect?

6. What forms of Christian organization had their origin in England?

7. How does the Salvation Army adapt itself to the needs of its special field?

8. How many conversions does it report annually?

V. TOPICS FOR CLASS DISCUSSION.

1. The ways in which home missions and foreign missions overlap in the United States.

GROWTH OF THE KINGDOM OF GOD

2. Why is there need for home missionary effort in the long settled states of the East?
3. What ideas and methods could the Sunday-school well borrow from the public school?
4. Should the Bible Societies print the Authorized Version, the Revised Version, or both?
5. Why should not the work of foreign missions be postponed till the home field is completely cultivated?
6. What features of an army organization adapt the Salvation Army to work among the "submerged tenth"?

LESSON XVI

CHRISTIANITY A NEW LIFE OF SERVICE

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1. Quiet Talks on Service, by S. D. Gordon, 1906. Revell.

2. The Battle with the Slum, by Jacob A. Riis, 1902. Macmillan Co.

I. PREPARATORY SUGGESTIONS.

1. Make a list of all the organizations you know about. Make a second list of all the classes of people you can think of. Which of these classes of people have no organization specially ministering to their needs?

2. Consider whether you are taking your proportionate part in the various organizations for Christian service.

II. LESSON OUTLINE.

Many forms of Christian activity are of modern origin. Better comprehension results in fuller service of Christ; for Christianity is not theory, it is the practise of a new life.

Worship and morality are combined in Christianity.

The power of the pulpit in its proper sphere is not waning.

Many inconsistent evil practises.

OUTLINE STUDIES OF THE

III. CHRISTIANITY A LIFE OF SERVICE.

1. Throughout all our studies we must recognize the fact that most of these forms of Christianity are modern in their origin. This is especially true of the home missionary movement which has sprung up within the last seventy years. The same is true of England. In 1865 it was stated that "special services for the working classes were hardly known in London before 1857."¹ The tremendous activity of recent decades is well known to every student of modern religious life. Here is proof conclusive of the great growth made in recent times in the application of Christ's teaching, and in obedience to his commands.

2. Another significant fact is that the growth of this activity has been coincident with the growth in the comprehension of Christianity. The truer the comprehension of Christ's teaching, the more vigorous have been the efforts to propagate that teaching, alike at home and abroad. The movement, therefore, does not draw its main strength from superstition; ignorance is not its tap-root. Though early in the nineteenth century, when the movement was comparatively young, zeal for the foreign missionary work was often stimulated by mistaken, and sometimes even by perverted views as to the nature of the non-Christian religions and the conditions of the non-Christian peoples, yet enlightenment on these subjects has not diminished, but has rather increased, the zeal for the work. Never was the missionary enthusiasm so great as it is to-day in England and America, though, without doubt, more sober because of a century's experience. Never were there such large numbers of college-educated young men and women preparing themselves for the foreign fields,

¹ *Religion in London*, p. 20.

GROWTH OF THE KINGDOM OF GOD

knowing better than our grandparents both the encouragements and the discouragements of missionary work. The sense of duty to become a foreign missionary has become so insistent as to have developed a special organization. The "Student Volunteers" in the United States and Canada have been drawn from the 800 institutions of higher education in which their work has been principally done. Beginning in 1885, the movement has already resulted in sending 2953 new missionaries into the field. Over five times as many students in the colleges and fully twice as many in the theological seminaries intend to become foreign missionaries now as did so intend when first the Student Volunteer movement was inaugurated.

Other important organizations on behalf of foreign missions are the Young People's Missionary Movement and the Laymen's Missionary Movement. Although still very young they have already accomplished much.

Dr. F. E. Clark, in his address before the Christian Endeavor Convention in Boston in 1895, says: "Nor is it too much to say that the aroused interest in world-wide missions among Endeavorers has done something toward furnishing the army of volunteers — six full regiments, each a thousand strong — who are eager to march forward into the enemies' country, to do battle for the Captain of their salvation, whenever the churches shall furnish the 'sinews of war.' Ten years ago the cry was for men and women. That will never be again the unanswered cry, I believe." He also called attention to the fact that these Christian Endeavor societies had during the previous year contributed \$425,000 to the various foreign missionary boards. According to returns published March 1897, 1200 members of the student volunteers have already entered the foreign missionary service.

OUTLINE STUDIES OF THE

The only explanation of these facts is that modern Protestant Christians love and believe, because they understand, the Lord Jesus Christ as never before, and that they wish more fully than ever to obey his command. This love and belief have been aroused and confirmed by the personal experience of salvation from sin. Christ and his teaching are fully believed, not as a matter of theory but as the result of experience. There is a firm conviction, based on experience, that permanent progress — that of the individual as well as that of the nation — depends not so much on external as on internal conditions; springs not primarily from surroundings but from character. This is the teaching of Christ; and this teaching is seen to be true in the experience of every nation and individual.

The missionary movement, therefore, is one not destined soon to pass away; knowledge by Christians of the high moral teachings of Buddha and Confucius, or the acceptance of Western civilization by those who do not now have it, will not lessen the missionary activity of the followers of Christ. The acceptance by all nations and by all communities of the principles and truths of the Christ, and the change of character effected thereby, will alone bring the missionary movement to an end. For Christianity is not a mere moral scheme, an ethical system, or a system of metaphysical philosophy. It is a new life, a new power, which enters in and transforms man. Unlike the merely moral system, which considers sin an imperfection, arising from ignorance and bad surroundings, Christianity holds that sin is not unripeness, but positive defect, the cure for which is a change of heart. The fountain must be made sweet before the waters that flow from it can be sweet. It is this characteristic of Chris-

GROWTH OF THE KINGDOM OF GOD

tianity that differentiates it from every religion or ethical teaching, and that justifies its world-wide missionary activity.

3. There is one more important method in which the growth in Christian practise is working. It is the characteristic difference between Christianity and all other religions, that it combines religion and ethics, worship and morality. The Christian Church is the only institution that unites the institution for worship with the institution for the moral education of the people. In other systems and countries, the moral education of the people is left to philosophers and scholars. Since the establishment of the Christian Church, its most distinctive characteristic and duty has been this: the moral instruction of the people. The point to which we now call attention is that never before has the Church been so faithfully performing its duty. The great moral progress of the present century may be traced directly to the great religious revivals. So closely have worship and moral life been identified by the Christian, and especially the Protestant churches, that they are now felt to be inseparable. The immoral man who worships is pronounced a hypocrite; for such a one, true worship is considered impossible; immorality is irreligion, is atheism. This view of the relation of worship and life has made great progress during the present century.

4. There are those who think that the power of the pulpit has grown less in recent decades. This may be admitted in a general way, without hesitation or even regret. Doubtless the pulpit has less influence in determining the views and tastes of the people on philosophical, scientific, literary, historical, and political matters. But this has not lessened its power in preaching the gospel, in demanding

OUTLINE STUDIES OF THE

righteous living, in proclaiming God's love and the sinfulness of sin. The rise of popular education, the development of social life, the ease of wide travel, the vast number of educated speakers and lecturers on all branches of political, historical, and scientific subjects, as well as the numberless newspapers, magazines, and books, both religious and secular, have all had more or less effect in modifying the prominence of the pulpit, as well as the methods of its work; but this I count not a loss but a gain. More than ever before, "the preacher is the teacher of righteousness. . . . This ethical function of the Christian ministry is not destined to grow less, as the social problems of modern life increase in complexity. . . . It may be said that the modern pulpit is characterized by an increasing ethical earnestness. Social ethics, especially, attracts as never before the attention of the followers of the Son of man."¹ In carrying out its great work, the Church has adopted, and is adopting, new methods of work. Hence have arisen the Sunday-school, the Y. M. C. A., the Y. P. S. C. E., the religious press, and all the varied forms of work mentioned in these lessons. The very growth of the Church itself in Protestant lands is a proof of its growing power in the ethical instruction of the millions who support it. The large number of powerful preachers, evangelists, and consecrated and educated laymen and women, who may be found throughout Christian lands in constantly increasing numbers, and the many hundreds of thousands who do some direct religious work, is at once a proof and a cause of the growing power of the Church, of the growing application of the distinctive idea of the Christian Church, namely, "the institution for the moral instruction of the people."

¹ *Christian Ethics*, by Newman Smyth, p. 307.

GROWTH OF THE KINGDOM OF GOD

5. During the history of the Church there have been, it must be admitted, many practises in and out of the Church that are wholly alien to the spirit of Jesus. Persecution, whether practised by Catholic or Protestant, is condemned by the spirit of the Master. The cruelties of the Inquisition can never, we may hope, be repeated in any enlightened land. The burning of Servetus, of Latimer and Ridley, the execution of the Salem witches, are crimes for which all Christians are regretful to-day.

But offenses still exist that are in need of correction and removal. Cruelty to children and cruelty to animals are under the public ban.

The evils of child labor are receiving attention from many who love the Saviour of children. There are 80,000 children under fifteen years of age employed in factories and mills in this country. There are 1,700,000 children in this country under fifteen years of age in regular employment who ought to be regularly at school.

The enormities of the sweat-shop are being ventilated and legislation is being invoked to relieve this inhuman system of exploiting human lives.

The overcrowding of population is appreciated as a curse to our great cities. Such conditions offer opportunities for service that are accepted by more and more men of heart, courage, conviction and efficiency.

IV. RESURVEY.

1. What forms of Christian work were begun in the nineteenth century?

2. Has the more perfect understanding of the work of Christ resulted in "cutting the nerve of missions"?

3. How many Student Volunteers have been sent into the foreign field?

OUTLINE STUDIES OF THE

4. What is the characteristic difference between Christianity and all other religions?

5. In what respects has the power of the pulpit waned? In what respect has it waxed?

6. Mention some still surviving practises inconsistent with the spirit of Jesus.

V. TOPICS FOR CLASS DISCUSSION.

1. Is ignorance the mother of devotion? What fact disproves it?

2. What kind of devotion is bred by ignorance?

3. What is the chief obstacle to the immediate spreading of the gospel throughout the world?

4. Is it to be expected that multimillionaires will soon give largely to the work of missions?

5. What are some of the good features of Confucianism, Buddhism, etc.?

6. Is there need of any new organization to remedy any special evil?

7. What are the kinds of work carried on by the Young People's Missionary Movement and Laymen's Missionary Movement?

PART IV

GROWTH IN THE INFLUENCE OF
CHRISTIANITY

LESSON XVII

CHRISTIAN TRUTH GENERALLY AND WIDELY
KNOWN

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I. PREPARATORY SUGGESTIONS.

1. Read Christ's parable of The Tares and The Leaven (Matt. 13:24-33).
2. Consider what secular institutions are doing essentially Christian work.
3. Make a list of recent events showing that nations are practising the doctrine of the brotherhood of man.

II. LESSON OUTLINE.

The work of Christ not limited to the Church.
Not all in the Church truly Christian.
Some Christians not in the Church.
The influence of Jesus dominant in Christendom.

OUTLINE STUDIES OF THE

Christian ideals shared by all.

Society progressively transformed.

Christians do not commonly claim to be perfect.

The brotherhood of man taught by a Buddhist priest.

This doctrine practised mostly by Christians.

It is founded on the Fatherhood of God.

III. CHRISTIAN TRUTH WIDELY KNOWN.

The work of Christianity has had its results not merely in the Church but in the Christian community, even among those who make no profession of being Christ's disciples.

1. We must again emphasize the distinction between the kingdom of God and the world, between those persons who feel the attraction of Christ's character and teachings and the need of his help in their daily lives, and those who do not feel that attraction or acknowledge that need. The former alone are true Christians; they are the salt of the earth; they are its light. The latter, though members of the Church, are not Christ's disciples. Those who feel that personal attraction to Christ, and who have realized the personal salvation from sin which he promised to all who should believe on him, spontaneously unite in his worship, combine to carry out his commands, try to organize their own family life, as well as that of the town, state, and nation, on Christian principles. The organic Church is, therefore, no chance structure. It did not arise by accident. Christ himself provided for it, though he left to his disciples no directions as to the details of its organization. The Church exists both for the sake of the individuals who constitute its members, and also for the sake of those who do not. But those who have truly imbibed the Christian life must feel the need of union with their fellow Christians, for their own

GROWTH OF THE KINGDOM OF GOD

self-preservation, for the preservation of the gospel to later generations, and for the salvation of those still beyond the reach of Christ's influence.

Thus, as a rule, Christians are members of some church, while those outside of the Church are not Christian. Ideally, all Christians should be church-members, and all church-members should be Christians. In the past there have been bad men in the Church, and doubtless there still are. But more common than either of these classes are ordinary Christians, imperfect in wisdom and knowledge and character, men and women who feel Christ's love and wish his help, but who have a daily struggle with sin and self. They constitute the large majority of the Church. With such members in a Church whose organization has been produced, and is now regulated by erring, short-sighted men, most of them living narrow, circumscribed lives, it is not strange that abuses arise and evils are tolerated; it is not strange that the Church, like its members, should be imperfect.

This affords one reason why there are some who, though they feel the influence of Christ, yet hold aloof from the Church. They feel its defects, and the defects of its members. Instead, therefore, of being attracted to the Church, they are repelled from it. We admit that there may be many who are members of no visible church, who are yet more or less truly Christian; they love the Saviour as their Saviour, and strive to live lives conformed to his teachings. How large the number of such persons is none can tell, for the reason that they refuse to associate themselves with their fellow believers. It is impossible to count them. Many though they be, it must be admitted that, however much they receive from Christianity, as a rule they give little in return. They

OUTLINE STUDIES OF THE

generally fail to do their part either in preserving the gospel for subsequent generations, or in purifying the Church from errors of belief or practise, or in spreading the knowledge of the gospel to others less fortunate than themselves.

2. The fact for us to notice is, however, that the influence of Jesus extends beyond the church organization. It is dominant in Christendom. Not only do large numbers of those who reject the Church feel, love, and acknowledge that influence, but all, even those who do not so acknowledge it, or even recognize it, are under its power. The moral ideals and standards of Christendom are products of Christ's teachings. It is true that these ideals are far from realized in life; yet none the less are they the ideals. The influence of Jesus is so dominant that none can escape that influence. And the reason is that it is as impossible for them to get away from their intellectual and social as from their physical surroundings. Though they may be unconscious of Christ's influence over them, they are nevertheless dependent on him. It is no more possible for a man who lives in a Christian nation and society to escape this influence than it is for him to escape the atmosphere he breathes or the force of gravitation that holds him to the earth. He may be, and usually is, unconscious of these factors in his well-being; but they are none the less important to him. Speaking of the presence in our Christian civilization of those who, though they outwardly decline to be called religious, or to acknowledge the power of the religious motives in their lives, are yet possessed by the "highest motives" and live the "purest lives," Benjamin Kidd says: "Once we have grasped the conception of our civilization as a developing organic growth, with a life history which must be studied

GROWTH OF THE KINGDOM OF GOD

as a whole, we perceive how irrational it is to regard any of the units as independent of the influence of a process which has operated on society for so many centuries. As well might we argue because the fruit survives for a time when removed from the tree, that it was, therefore, independent of the tree.”¹

Fundamental principles of life, unknown to the pre-Christian and non-Christian world, have become so thoroughly accepted by Christendom, that even those men and women who pride themselves on their rejection of Christianity cannot escape them. All who have a desire to live upright lives, must do so under the Christian standard of conduct. By the teaching of Jesus, the Greek, Roman, Teutonic, Gothic, and Celtic ideals of life, in so far as opposed to Christian principles, have almost wholly disappeared. The teachings of Jesus have reconstructed the ideals of life — of duty to our fellow men, of personal and individual rights, of devotion to truth, of the position of woman, of personal purity, of the sanctity of marriage, of the relations of God with man, and man with man, and of many other subjects; and, with the change of ideals, society has been progressively transformed.

3. What has produced this vast change? The teachings of Christ, we say. Yet it is to be remembered that it is not those teachings in the abstract, as a philosophy, nor as held by individuals. It is the influence of Jesus as preserved and handed down through the centuries, and as more or less successfully applied by Christian men and women banded together in various organizations, chief of which is the Church. It is the Christian Church consisting of narrow-minded men and women; it is the Church, under Jesus' leadership, that has accomplished what has

¹ *Social Evolution*, p. 242.

OUTLINE STUDIES OF THE

been done. The imperfections of individual Christians, or the defects of the church organizations, are not parts of Christianity. They exist in spite of Christ's teachings. They are indeed hindrances to the triumphant sway of the kingdom of God on earth. Much of the criticism directed against the Church, as well as against Christianity, proceeds on an entirely false basis. It assumes that Christians assert that they are perfect. Without doubt some few do. But the real Christian is not he who thinks he has attained perfection, but rather he who seeks it, relying on Christ for help. Becoming a Christian does not consist in a miraculous, instantaneous attainment of perfection, but it consists in a change in the direction of life, a change of aspiration and of will. Any criticism which ignores this fact must miss the mark.

4. Furthermore, those who criticize Christians and Christianity found their criticism on the ideals furnished by Christ. But how came they by these ideals? By the Church, which alone has preserved them during the centuries, and spread them in Christendom. For ages the Church has insisted on the ideals taught by Christ. The more these ideals and moral precepts have been pondered, it has been seen that they are reasonable; that they are the foundations of good society, of firm yet free government, and of national prosperity. Many of them the non-Christian world has accepted, forgetful of the source from which they came.

5. Were the facts available, it would be instructive to compare the benevolent contributions of professing Christians with those of non-Christians living in Christian lands, and thus estimate the power of devotion to Christ as compared with its absence, among those holding the same moral ideals. For it is a fact that ideals alone are not

GROWTH OF THE KINGDOM OF GOD

enough; there must be some moral force to carry the ideals into effect. Christians assert that this comes by a personal attachment to Christ, by receiving the new life which he promised those who would trust and obey him. Such a comparative study is, however, impossible. But it is true that in all the great moral reforms and benevolent enterprises, Christians lead the way, and do most of the work. After the reform has made some headway, after the blessings to society have begun to be seen, men who make no profession of their Christian allegiance begin to imitate.

6. The doctrine of the brotherhood of man is now familiar the world over; every educated man, whatever his race, not only has heard of it, but advocates it. Even Buddhists, Confucianists, Brahmins, Hindus, and Shintoists do not hesitate to urge the doctrine. In the Parliament of Religions in Chicago, Rev. Shaku So Yen, a Japanese Buddhist priest, gained no little applause because of his vigorous presentation of the doctrine as the basis of his plea for international arbitration in place of war. The great democratic and socialistic movements of the day in Christendom make this doctrine their foundation. Because all men are brothers, all are possessed of the same inherent rights, they argue, and argue well. But whence came this doctrine? Hinted at, possibly, by a few of the Greek philosophers (though Max Müller says the word "mankind never passed the lips of Socrates, or Plato, or Aristotle"), it owes its existence and vitality to the teaching of Jesus, and to the practise of the Church. Though Confucius said, "All within the four seas are brothers," yet, as he gave it no living expression, it has remained a sparkling pearl among his teachings rather than a life-bearing seed. It has apparently had no in-

OUTLINE STUDIES OF THE

fluence on the seclusion of the Chinese people. Until within comparatively modern times none but Christians have believed the teaching of the brotherhood of all men. An ancient satirist even makes it the butt of his jests. Non-Christian scientific men have scorned the teaching as a superstition. Every nation, ancient and modern, whether Greek or Roman, Chinese or Japanese or Hindu, until molded by the teachings of Christ, believed itself peculiarly descended from the gods, while other races were but chattering animals. Even within the limits of a single nation the various classes of society have had no brotherly thought for each other, have made no attempts to meet each other's needs. Only the Bible and they who have accepted it have continuously taught the brotherhood of the human race, and only the Church has successfully carried that belief into practise. Under its teaching and impulse all forms of benevolent and evangelistic enterprise have arisen. Gradually the non-Christian world is learning the doctrine. In Christendom, when Christians have led the way and set the habit, many who make no profession of their Christian faith are doing similar good deeds. And even in other lands the doctrine, and the practise, are beginning to find adherents. Surely the influence of Jesus outside of the Church cannot be questioned.

But the doctrine of the brotherhood of man is founded on the doctrine of the Fatherhood of God. Modern history has shown that it is impossible for any length of time to hold to the brotherhood of man unfounded on the Fatherhood of God. Without the one doctrine the other becomes visionary and unpractical.

The effects of these complementary doctrines are manifest in almost every department of life. Some of them will be taken up in the next lesson.

GROWTH OF THE KINGDOM OF GOD

IV. RESURVEY.

1. Is the influence of Jesus limited to the Church?
2. How many true Christians are there not in the Church?
3. Is the average Christian perfect? Are any churches perfect? Do any claim to be?
4. Does a Christian not a member of the Church do much for others?
5. What has Christ done for the ideals of civilization?
6. In what sense is the work of Christ universal?
7. Can one grow up in Christendom without being molded by Christianity?
8. By what means has the work of Christ for the world been done?
9. What is needed besides Christian ideals?
10. Have the Chinese practised the brotherhood of man taught by Confucius?
11. On what truth does the brotherhood of man depend?

V. TOPICS FOR CLASS DISCUSSION.

1. Did Jesus live and die for the Church or for the world?
2. Did Jesus teach that there should be a sharp line of separation between the good and the bad in this world?
3. Did Jesus expect his disciples to be able to obey his command, "Be ye therefore perfect"?
4. What are the ideals of Americanism? Are they Christian?
5. Is American diplomacy Christian?
6. Is it fair for one to receive the blessings of Christianity and not help to pass them on?
7. What does the doctrine of the brotherhood of man require of us more than we have yet done?

LESSON XVIII

CHRISTIAN MORALITY

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OUTLINE STUDIES OF THE

I. PREPARATORY SUGGESTIONS.

1. Read the first chapter of Paul's Epistle to the Romans to get a vivid picture of what the heathen world was without Christianity.

2. Do you know of any town without churches, or any district of a city churchless?

3. In such places are marriage and human life considered sacred?

II. LESSON OUTLINE.

The sanctity of marriage, appreciated only in Christian lands.

Immorality blights a man's political career.

Only Christian people hold women in high honor.

In America women have entered nearly all occupations.

Regard for human life as sacred is peculiar to Christianity.

The emancipation of the slave is due to Christian feeling of the brotherhood of man.

Arbitration is being substituted for war.

The United States foremost in advocacy of arbitration.

England and the United States foremost in its practise.

The Hague Tribunal. It ought to have regular sessions.

III. CHRISTIAN MORALITY.

1. The sanctity of marriage, the sacredness of human life, benevolence, the liberation of slaves were Christian in origin and practise, and became characteristics of European civilization, not because the Church became predominant, but rather the Church became predominant because its members practised these virtues. These customs and practises approve themselves to all enlightened men

GROWTH OF THE KINGDOM OF GOD

and women. If any doubt the origin of these moral and social beliefs and practises, let him question history. Where did the wife begin to be considered the equal of her husband? Was it in Africa, where every chieftain and man of wealth counted his riches by the number of cows and wives he owned, and where he could buy his wives in exchange for his cattle? Was it in Babylon or Egypt, or Greece or Rome, where, as in Africa, a man's wives or concubines were limited only by his ability to buy them? Was it in India, or China, or Japan, where, under the teachings of Buddha, woman is considered to be the source of temptation, her birth a misfortune to the family, and, unless born again as a man, to be incapable of entering Nirvana, and where the family life is thought to be an obstacle to salvation? Excepting those nations in which Christianity has become predominant, marriage has been thought of as a means for perpetuating the family, for pleasure, or for securing domestic service or wealth; concubinage has been approved and practised even by the teachers of morality: divorce has been easy, and immorality a matter of course. Christianity brought in a new ideal; it was insisted on by the Church, and became the ideal of Christendom. To-day, not only professed Christians, but even those who reject Christianity, hold the ideal, and in a large number of cases practise it. Concubinage has ceased in Christian lands, and divorce has become comparatively rare (though on the increase in recent years). Immorality is considered a cause of shame. This is the moral standard of Christendom, especially of the Protestant countries, England and America. In what country or age would immorality have been considered sufficient cause to blight, if not utterly to destroy, a man's political career? There have been repeated instances of

OUTLINE STUDIES OF THE

late years, in which the imputation of such immorality has been sufficient to blast the career of distinguished politicians, both in Great Britain and in the United States. These facts witness to the high moral standards held by the people in these nations. Such a thing would be unheard of in any non-Christian age or people.

It should be said that we by no means maintain that Christian nations, or even Protestant nations, have reached perfection in this matter. Unblushing immorality is to be found in every large city of Christendom. Many immoral men are successful in their political ambitions. But now as in no previous age immorality is a stain on character, and, when proved, is a serious obstacle to success in politics, or to reception into good society. These high ideals of moral life are held not by Christians alone, but by nearly all; and this is due to the influence of Christ outside of the Church.

The marriage relation is the foundation of the family and of the home, and thus one of the foundation-stones of the nation. That the teachings of Jesus have raised the ideals of marriage, and have made it sacred among many nations, gives some indication of the influence of Jesus even outside of the organic Church. And it must not be forgotten that these results have been secured through the agency of the churches.

2. Inseparable from this conception of marriage is that of the estimation of woman. It is impossible to have a high ideal of marriage and a low one of woman; and it is impossible to have a high ideal of woman and a low ideal of marriage. It is a matter of proof that Christianity is the source of the modern idea of the nobility of womanhood. To be born a woman is not considered a misfortune, as taught in non-Christian lands; it is rather an

GROWTH OF THE KINGDOM OF GOD

honor. Whence has come this change of thought? Not from Plato, who proposed that women should be held in common. Not from Socrates, who, when conversing sublimely with his friends about duty and death, seemed not to feel sympathy for his wife. She, in her distress and sorrow, came to see him in the hour of death; but because it might trouble the serenity of the philosopher to see his wife and their children, they sent them away with scorn rather than cheer! Not from Buddha, who abandoned his wife, and taught others to do the same, saying that women must be reborn as men before they can hope to attain salvation. Nor from Confucius, with his permission of concubinage; nor from Mohammed, with his harem; nor from any savage religion or nation. From Christ alone came those influences that have resulted in elevating one-half of the human race from a bondage worse than slavery, to one of honor and power. It was Christ that revealed the nobility of the womanly virtues of humility and gentleness and meekness.

In non-Christian theory as well as practise, woman is inferior to man. According to Brahminism a woman without a husband is soulless. It is the belief of the Hindus that it is better to murder a soulless (i. e., female) child than not to be able to betroth her. It is the belief of all non-Christian religions which aim for holiness, that woman is a source of wickedness and temptation; that salvation comes by refusing even to look at her.

The Bible knows no difference in the nature of man and woman. Both were created in the image of God. In proportion as Christ's teachings have been adopted and his principles practised, have women received honor, education, and rank. Only within recent times, and even now not fully, have educational advantages been given alike to

OUTLINE STUDIES OF THE

boys and girls, and this is the case only in Christian lands. More and more it is discovered by actual experience that woman, though different from man, is not inferior. Since the opening of some of the English colleges to women, several women have wrested from men prizes of greatest honor, in mathematics, and logic, and the classics. Positions in teaching, medicine, law, the ministry, the platform, the stage, as well as in business, trade, manufacture, are successfully filled by women. In some respects women are found to be more acceptable, because more capable, than men. Of the 455,000 teachers in the public schools of the United States in 1904, 341,000 or seventy-five per cent, were women. The United States census for 1900 reports 29,000,000 persons engaged in various professional and industrial occupations of whom 5,319,000 or fourteen per cent were women. In 1900, 7387 women were practising medicine, 1000 were lawyers, 3373 were preaching. In the city of New York alone about 27,000 were reported in 1893 to be supporting their husbands. This growing position occupied by women, and the growing readiness to grant her the position and work of which she proves herself capable, is a modern thing, a product of Christianity. This admission of the equality of woman has in its turn a very powerful influence on the moral life of the people. The future moral development of Christendom is largely in the hands of women. When once they unite to suppress the foes of the home, lust and intemperance will be checked.

3. In the same way it is easy to show that the sacred regard for human life is an evidence of the wide reach of the teachings of Christ. When and where did the life of a common man begin to be counted of any worth? When was it counted a wicked thing for a nobleman, a lord, or

GROWTH OF THE KINGDOM OF GOD

a soldier to smite or to kill the low-born or slave? When or where did it begin to be counted a sin to buy and sell human beings? Not among the Egyptians, or Babylonians, or Greeks, or any Romans, or Chinese, or any non-Christian nation, not to mention the savage tribes of Africa or of the Pacific Islands. In all these countries the life of the high-born was indeed precious, but man as man, regardless of his birth or rank, did not differ from beasts of burden. In wars, the extermination of the enemy was common and proper. Only those were saved alive who could in any way profit the victors. The murder of a slave was no crime under the laws of most ancient nations. Crucifixion of the conquered by the victors was common. Cæsar Augustus caused thousands of the soldiers who had fought under Pompey to be crucified.

Cæsar Augustus crucified a slave for eating a favorite quail. "Praetor Domitius caused a slave, who had made the mistake on a hunt of killing a boar at the wrong time, to be crucified as a punishment for his offence." Pollio gave live slaves to feed his fishes. Flaminius had a slave killed simply to show a friend the sight of a man in the agonies of death. When old and useless, slaves were either killed or allowed to starve. Moralists argued that it was more merciful to kill them than to let them starve. Slaves were mere "things, chattels, and no man who was a Roman citizen need care what happened to them." When the Roman empire was at its height, slaves were trained in the use of the sword, and made to slay each other in the amphitheaters for the public amusement. The most refined of moralists, and delicate women and young girls, took pleasure in such sights. At the celebration over the victories of the Emperor Titus, three thousand thus fought in Rome; ten thousand gladiators fought at the

OUTLINE STUDIES OF THE

games of Emperor Trajan. Even moralists defended the gladiatorial games. Domitian instituted a fight between dwarfs and women. Suetonius says it would have been cruel not to grant the request of Verona for a gladiatorial show. Look where we may, in ancient and modern non-Christian lands and times, the life of man as man was and is esteemed of little or no value. Murder was the chief characteristic of one of the religious sects of India. Everywhere and always, murder of the low-born has been common and almost uncondemned, and all forms of cruelty have been counted matters of course. The Teuton, Celtic, Gothic, and Anglo-Saxon races, before they became Christians, were guilty of the same cruelty.

What has transformed savage, brutal Europe into the modern, law-abiding, comparatively peaceful nations of to-day? What has made the life of every man safe, whether high or low? What has put an end to the bloody gladiatorial spectacles, and made murder a crime, alike for king and peasant? What has made the life of all men, in theory, and also largely in practise, of equal value? That Christians should accept this ideal is natural. What is wonderful is that all Christendom (except the nihilists), even those who reject the Church, and pride themselves on their intellectual independence, hold the same views. Except for the Church and its centuries of continuous training, such a marvelous transformation of Europe is inconceivable.

We by no means maintain that during these centuries Christians, even the official Church, have been guiltless of human blood. Yet such deeds are not the result of the teaching of Christ; they are the result of paganism still remaining unconquered in the Church.

4. The sentiment of Christendom as to the iniquity of

GROWTH OF THE KINGDOM OF GOD

slavery is now unanimous. There is no question as to what has produced this sentiment. For thousands of years, indeed from the dawn of history, slavery had been a recognized institution of Africa, Europe, and Asia. Slavery as a proper institution was not questioned by ancient pre-Christian moralists of any race or religion. Slavery flourished in Greece and Rome. It has been estimated by modern historians that in the most brilliant days of Greece one-third of her population was in slavery, while one-half of Rome's millions were in the same state at the period of her greatness. At one time there lived in Athens 400,000 slaves, but only 10,000 freemen — one freeman to forty slaves. How has it happened that to-day there is not only not a single slave in Christendom, but that all men are opposed to slavery? What has induced those whose very wealth depended on its continuance to give it up?

Christ gave no teaching about slavery, yet the principles which he taught involved its destruction as surely as sunlight drives away darkness. Only gradually the Church came to a realization of what Christ's teachings involved; this depended on growth in comprehension. For centuries after the rise of Christianity slavery not only existed within Christendom, but was practised, and sometimes defended, by Christians. Nevertheless the Christian Church set itself against the evil; more and more Christians liberated their slaves; more and more did public opinion condemn the slave-trade and its defenders. At the cost of billions of money and hundreds of thousands of lives, slavery has been swept out of the United States. To-day the powerful motive, and the sufficient justification for the division of Africa among the nations of Europe, is

OUTLINE STUDIES OF THE

the desire to exterminate the slave-trade. If ever the military seizure of one country by another has been justifiable, that of Africa by the nations of Europe has been; and it has already begun to bear fruit in the successful limitation of the dreadful slave-trade, named by David Livingstone, "the open sore of the world." For thousands of years the scourge of the human race, slavery, is at last on the point of extinction. In this, too, is Christ's influence outside of the Church manifest. The kingdom of heaven on earth is growing faster even than the visible Church.

5. Arbitration in the place of war is distinctly a modern development of Christian thought. It has been discussed, and has been actually tried on many occasions by those nations whose people are confessedly the most Christian, by England and America, and with marked success.

The United States holds the foremost place in the promotion of this movement of civilization. The first arbitration treaty was made by this country in 1794 and known as the Jay treaty. Since that time up to the year 1900, one hundred and seventy-seven cases of difference have been settled by arbitration, seventy by Great Britain, fifty-six by the United States, twenty-six by France, fewer cases by other nations, and none by Germany.

In 1899 at the suggestion of the Czar of Russia, The Hague Tribunal was established for the settling of international disputes without war. A second meeting was held in the spring and summer of 1907. Discussing the results of the conference, Mr. Foster said, "At the close we are able to point to substantial achievements. The creation of an international prize court; an improvement in the procedure for commissions of inquiry and arbitration; prohibition of the employment of force in the col-

GROWTH OF THE KINGDOM OF GOD

lection of debts; the adoption of further regulations for the amelioration of both land and naval warfare; greater protection of neutral commerce during war; a step in advance towards obligatory arbitration, and the establishment of a permanent arbitral court; and provision for the periodic meetings of other world conferences of peace. It is a record of which every lover of mankind may be proud."

Cardinal Gibbons brings out the fact that "in the one hundred and twenty-one years of our national life there have been twelve years of peace for every year of war; in seven hundred years of Roman history there were only six years of peace, all told."

It is to be hoped that the meetings of The Hague Tribunal may be made regular, at stated intervals, and that all nations may consent to be subject to its decisions.

So beautiful and reasonable is the theory of universal arbitration that all men without distinction of creed or race advocate its application. This is another indication of the wide-spread influence of Jesus.

IV. RESURVEY.

1. In what countries is marriage regarded as sacred?
2. What effect has known immorality on a man's public career?
3. What do women as women owe to the Bible and Christianity?
4. What degree of freedom do women enjoy in America?
5. Why should human life be considered sacred?
6. What is the cause for the emancipation of the slave?
7. Is there any justification for the lynching and burn-

OUTLINE STUDIES OF THE

ing of negroes by lawless mobs? What is the duty of Christians in this matter?

8. What is the best substitute for war?

9. What nations lead in the settlement of disputes by peaceful means?

10. What institution is destined to become a permanent court of arbitration for the world?

V. TOPICS FOR CLASS DISCUSSION.

1. Why should marriage be regarded as sacred?

2. Are there any occupations for which women are unfit?

3. Are there any occupations from which they are or should be excluded?

4. Is there such a thing as "industrial slavery?" What keeps the slaves at their work?

5. Why do not gentlemen fight duels to satisfy their honor?

6. Is it too much to hope that nations may act like gentlemen?

7. Does the world need a legislature to make laws for it? Is there the beginning of such an institution?

8. What may develop into a Supreme Court of the world?

9. How could a President of the world be elected?

LESSON XIX

PHILANTHROPY, DEMOCRACY AND LIBERTY

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I. PREPARATORY SUGGESTIONS.

1. What are the characteristics of our country that make us think of it as the best in the world?
2. Trace back, if you can, each of these characteristics to its source.
3. Have these characteristics been given to us, or have they been earned, or bought, or inherited?
4. Are they worth keeping? Are they in danger of being lost?

OUTLINE STUDIES OF THE

II. LESSON OUTLINE.

Philanthropy arose in Christianity.

The teaching and the example of Jesus were the seed.

The majority of people working for others is in the Church.

Genuine democratic government had its origin in the Church.

So, too, did popular education.

These were not expressly taught by Jesus but were the outcome of his life and teaching.

Chinese civilization exalts education, but not universal education.

Chinese government is not constitutional government.

Religious liberty arose in Holland, and was thence adopted by England and the United States.

III. PHILANTHROPY, DEMOCRACY AND LIBERTY ARE CHRISTIAN.

I. Practical benevolence is to be found to-day in manifold forms, in caring for the sick, the hungry, the idle, the depraved. Did practical benevolence arise in Athens with three-fourths, or in Rome with three-fifths of her population in slavery?

Among pagan nations there had been high culture, art, and eloquence, but little humanity. Greece and Rome had shrines for numberless divinities, forty theaters for amusement, thousands of perfumery stores, but no shrine for brotherly love, no almshouse for the poor. Millions of money were expended on convivial feasts, but nothing for orphans, or for homes for widows. "In all my classical reading," says Professor Packard, "I have never met with the idea of an infirmary or hospital, except for sick cats (a sacred animal) in Egypt." Dr. Schneider, forty years

GROWTH OF THE KINGDOM OF GOD

a missionary in Turkey, said he knew of "only one hospital in the whole Moslem empire. . . . In India, monkeys are worshipped and provided with gorgeous temples, as much as \$50,000 being sometimes expended on the marriage of two sacred apes. Boa-constrictors are maintained in state, but no provision is made for suffering humanity."¹

So unfamiliar with the idea of philanthropy was the popular Buddhism of pre-Mejii Japan, that Nobunaga was commonly credited with the saying that the Christian (Roman Catholic) work in Kyoto, on account of its marvelous benevolence, was certainly worthy of suspicion; for though it was common for the people to contribute to a temple, never yet was it heard that a temple contributed to the help of the people.

Not till Christ had taught the duty of perfect love to God and equal love to fellow men, of whatever race or class; not till Christ had taught, and himself had practised, the duty of loving and praying for even one's enemies; and not until the followers of Christ had taken these lessons to heart, and had practised them, did hospitals arise; not till then did the spirit of benevolence appear, which is to-day so beautiful a flower of the human race. What an astonishing spectacle is that afforded by the free-will gifts of millions of dollars, by the safe and the well for those that suffer — by fire, as at Boston or Chicago; by flood, at Johnstown or in China; by earthquake, as in the Carolinas, Japan, Greece, San Francisco, Italy, and Jamaica; by famine, as in Russia, India, Japan and China; or by epidemics of cholera, yellow fever, or the plague! What a noble idea it gives of the human race, that prosperous America should send shiploads of grain for free distribution among starving Russians or Koreans

¹ *Problems of Religious Progress*, p. 508.

OUTLINE STUDIES OF THE

or Chinese, and that Englishmen should subscribe their tens of thousands of pounds for the sufferers by famine in India! Truly, the godlike in man is growing. This spirit and these deeds are by no means limited to Christians. Many there are in Christian lands who make no acknowledgment of their faith, who give liberally of their means for carrying on such forms of work. So sweet and reasonable have these institutions and methods been seen to be, that all men praise them. So important are many of them for the welfare of the community, that even governments do not hesitate to contribute public money for their support. The governments even of non-Christian lands, have caught the spirit, and are following the examples set.

Yet it remains true that the majority of those who give their means, and especially themselves, to benevolent work among the poor are earnest Christian men and women. But the sympathy and help that this form of Christian work finds among non-Christians, show how pervasive is the influence of Jesus.

2. In respect to genuine democratic government, too, and popular education, and political and religious liberty, proofs are abundant that they are products of Christ's teaching, the natural development of the doctrine of the equal worth of man as man. From the beginning, the Church has been democratic in many essential respects. Genuine democratic principles first came to self-conscious existence at the time of the great Reformation, especially in the Calvinistic and Puritan systems of thought and government. With them, too, arose the idea of universal popular education. It was under the lead of earnest Christians that they found their first applications. All enlightened, progressive men, regardless of their personal

GROWTH OF THE KINGDOM OF GOD

relation to Jesus, not only believe in, but take their part in sustaining, the democratic system of national government and popular education. The nation itself is seen to have a duty in the line of popular education.

We do not for a moment say that Christ taught these things directly; but we assert that democratic government and popular education are enfolded in the principles that Christ taught, as the branches and flower of the tree are enfolded in the seed. It required time and circumstance to produce the flower. The Teutonic, and especially the Anglo-Saxon, race, seemed to be the necessary environment for the blossoming of the seed planted by Christ. Democratic government and popular education did not come from Greece or Rome, or Babylon or Egypt, or China or India or Japan. With the exception of Greece, these countries have never, even to this day, dreamed of them, and the dream of Greece properly described was oligarchy. Four slaves to every free man was the Grecian realization of liberty, democracy, and popular rights.

In China, as is well known, classical education until 1906 has been highly esteemed; official promotion was based on success in passing the government examinations. In no country was it more easily possible for the sons of poor parents, by sheer ability in classical learning, to reach high rank in the government and great influence in the community. Perhaps less known is the fact that occasionally free schools were sustained by benevolent persons, in order that the children of the poor might have an opportunity to secure an education. It is nevertheless true that China never has known the first principles of genuine democratic government, nor has she had any conception of what really popular education is.

The fundamental principle of genuine democratic govern-

OUTLINE STUDIES OF THE

ment is its constitutional character, in which equal rights are conferred and equal duties are laid alike on all the members of the nation, regardless of differences of wealth, rank, title, etc. Under genuine democratic government, legal methods are provided for the making known of grievances and the securing of relief in a peaceful manner. Law is not the will of one man or of a few, or even of a class, but of the majority. This conception of law and government is entirely foreign to the Chinese mind. Confucius had no such ideas. His school of thought "regards the people as little children that must be fed, protected, and taught their duties." The only method known to the ancients of China, as well as of other lands, for redressing their wrongs, and for securing relief from oppressive rulers, was that of rebellion. Confucius himself made no other provision. Says Dr. Ernest Faber: "Confucius, praising Yao and Shun as the highest patterns of moral accomplishment, points principally to the fact that both rulers selected the worthiest of their subjects to become their coregents and their successors. This high example has not found a follower among the two hundred and forty-four emperors of China, from Confucius' day to the present. This is the case, in spite of the fact that Confucianism is the State religion of China. Confucius himself appears to have regarded with favor rebellious movements, in the hope of bringing a sage to the throne. Mencius is certainly outspoken in this respect. He justifies dethroning, and even murdering a bad ruler. No wonder, then, that rebellions have occurred on a large scale more than fifty times in about two thousand years, and local rebellions are almost yearly events. Neither Confucius himself, nor one of his followers, ever thought of establishing a constitutional barrier against tyranny,

GROWTH OF THE KINGDOM OF GOD

and providing a Magna Charta for the security of life and property of the ministers and people of China." Nothing can be more manifest than that, in spite of all the democratic features in her communal and national life and government, China never has had any conception of government "by the people, for the people."

In like manner, it would not be difficult to show that with all her emphasis on the study of the classics as a requisite to government promotion, China has not had the conception of popular education. Education of all the children, of girls as well as of boys, that each one may be fitted for the duties of life, — education in practical matters, and not merely in the classics, — this is the meaning of the phrase "popular education." Of such education China has not had the slightest conception.

Genuine democratic government, therefore, and popular education, are distinctly the products of Christianity, and especially of Protestant Christianity.

Mr. Kidd repeatedly says that the enfranchisement of the lower classes of society is primarily due, not to their wresting it from the power-holding classes, but to the unselfish feeling with which, through the Christian religion, the power-holding classes have become increasingly equipped.¹ This enfranchisement of the lower classes of society has brought new millions of individuals of those nations where Christian ideals have had the greatest effect, into an equality of opportunity; it has stimulated their ambitions, and made them feel that they are men. It has thus raised those nations to the highest degree of efficiency which the world has ever possessed.

3. Still another of the blessings secured to the world by Christ when his teachings are practically worked out in

¹ *Social Evolution*, pp. 139, 155, 165, 179, 181, 185, 186 and 201.

OUTLINE STUDIES OF THE

a Christian civilization, is religious liberty, or liberty of conscience, one of the crowning blessings of a Christian civilization.

But whence did it arise, and how? Not in Athens, which killed Socrates on the charge of being an atheist, and whose most brilliant philosopher, Plato, would punish with death disloyalty to the State gods, in case five years of solitary confinement could not reform the criminal! Not in Rome, which put to death countless innocent men, women, and children, for no other crime than that of refusing to worship the emperor as God. Not in India, or China or Africa, where even now, to abandon the national and tribal religion and become a Christian is too often to take one's life in one's hand and to endure suffering and social persecution. The doctrine of religious liberty did not come from great atheistic, infidel, or materialistic philosophers of ancient, or even of modern times. Not until the new conception of religion, as a personal relation of each man with his Maker, of "religion as a matter of conscience, and not of the magistrate," could the idea or practise of religious liberty arise. It arose for the first time in the Protestant country of Holland, and was soon introduced into England and the United States. The United States, or rather New England, came into existence because of the power of this new conception and the difficulty of carrying it into practise among those who vigorously tried to destroy it. And even in New England, time was needed for the full development of the idea.

Now, however, that the idea has been produced, and the long, bloody battle has been fought and won, none are so loud and noisy in their advocacy of it as those who reject Christ and his teachings. Truly the Christian origin of liberty, both religious and political, the wide ac-

GROWTH OF THE KINGDOM OF GOD

ceptance of the fundamental factors of civilization beyond the bounds of the Church, and their extension even to non-Christian lands, are beyond dispute.

But we must not forget that civil and religious liberty and genuine democracy are not necessarily confined to the republican form of government. England, though a kingdom, is, in some respects, more liberal and democratic than the United States. In these lessons we are considering the spirit, not the forms of government.

IV. RESURVEY.

1. Where did philanthropy or beneficence arise?
2. Did Jesus directly teach his disciples all forms of benevolence?
3. Are all philanthropists Christian? Are all members of the Church? Are the majority of philanthropists in the Church?
4. Where did genuine democratic government have its origin?
5. Where did popular education originate?
6. What popular features are possessed by the Chinese government?
7. What part does education play in Chinese life?
8. Where did religious liberty originate?
9. To what countries was it exported?

V. TOPICS FOR CLASS DISCUSSION.

1. What sayings of Jesus were the seed of beneficence?
2. What has been even more powerful than the teaching of Jesus?
3. Is it fair to claim for Christ the work of philanthropists who do not call themselves Christian?

OUTLINE STUDIES OF THE

4. Explain how civil freedom grew out of religious freedom.
5. What logical connection is there between democratic government and popular education?
6. What can we learn of the Chinese?
7. Do we owe popular government and education to England or to Holland?
8. Whence did Holland get her ideas of civil and religious liberty and education?
9. What are the dangers of democracy?

LESSON XX

THE WORK OF THE PUBLIC CONSCIENCE

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I. PREPARATORY SUGGESTIONS.

1. Look through a good daily paper and compute what proportion of it has a moral influence, what proportion has a harmful influence, and what proportion has no moral influence.

OUTLINE STUDIES OF THE

2. In what ways is the exposure of crime and sin evil? Does it serve any good purpose?

II. LESSON OUTLINE.

Interest in the welfare of the masses is increasing.

The solidarity of society is perceived.

The *Tribune* "Fresh Air Fund."

The *Chicago Daily News*' Fresh Air work.

This interest in the people is derived from Christianity.

The voice of the public conscience has demanded and secured reforms.

The ancestors of Americans and English were barbarous.

Christianity has subdued and civilized them.

III. THE WORK OF THE PUBLIC CONSCIENCE.

1. Within recent times there has arisen in many quarters outside the Christian Church a deep interest in the welfare of the masses of the people. It is perceived that all classes of society are linked together; that in this democratic age the superstition of the ignorant masses cannot long exist with continued safety to the wealthy classes; that the disease-producing filth of the crowded slums carries death into the homes of the rich and the poor; that vicious voters, whether ignorant or educated, cannot be trusted with the reins of power; for if poor they sell their votes, and if rich they buy their way to office and seek their own advantage, not that of the nation. Honest and peaceful government in the hands of unprincipled men cannot exist. These facts are becoming clear; many educated men and women, who make no claim of having a Christian faith, are studying social problems and discussing remedies with commendable zeal. The problems of

GROWTH OF THE KINGDOM OF GOD

immigration, of labor, of city life, of municipal and national government, of temperance, of the colored race, of illiteracy, of corrupt methods of banking and of railroads, of illegitimate business combinations, to say nothing of gambling, intemperance, prostitution, and countless other subjects, are all discussed in the public press from the moral point of view as never before. The remedies suggested are additional and more stringent laws. Without doubt these are valuable and essential, because of the conditions of social and industrial life which the introduction of steam has brought about within the last seventy-five years. But the most significant fact is the interest itself in the moral aspects of these problems; men perceive the solidarity of each city, and of the nation; that no class of society can suffer, be ignorant, or vicious, without bringing danger to the city or state or nation; that each part, family, individual has a vital interest in each and in all.

Nor is this interest merely that of scholars concerned with an abstract problem in science; it is a practical interest that leads to action. Many of the daily newspaper companies, though absolutely non-religious in character, have started subscription lists for special objects of need as they arise, and have administered the funds thus secured. For many years *The New York Tribune* has collected and expended a "Fresh Air Fund" in the interest of children in the tenement districts. Forty thousand persons, for several years past, have enjoyed the benefits of this beautiful charity. From ten to fifteen thousand children are sent into the country for a two weeks' vacation. A great number are sent out for single-day excursions. Hundreds of lives have undoubtedly been saved every year as a result of these outings.

OUTLINE STUDIES OF THE

In Chicago, *The Daily News* is entering on the twenty-first season of its fresh air work. The report for the summer of 1906 is a gratifying one. More than 7000 sick babies, nearly 7000 mothers, and other children, enough to bring up the total to 20,619 were entertained at the sanitarium of *The Daily News* in Lincoln Park, on the lake shore. This charity, like those of New York, is well organized, with suitable medical attendance and various facilities for recreation and enjoyment. The leading papers of the large cities in the United States are doing more or less of this kind of work. Those named above are cited only as typical illustrations. These works of charity are not done in the name of any religious organization or church, but simply in the name of humanity, and prompted by the practical brotherly interest in the suffering poor felt by the tens of thousands who are able to contribute.

Whence has come this interest? Without doubt, the drift of the times and the evils of modern life have helped much to arouse it. But the times, the environment, only arouse, they cannot produce it, for it depends primarily on high moral ideals and moral character. The industrial, social, and moral evils of China or India or Africa are vastly more terrible than those of Europe or America, yet they do not produce moral earnestness in those lands and nations. Not the external, but the internal, not the accidental, but the essential, character is of prime importance. It must be evident that the growing moral earnestness of modern times in Christian lands is one of the products of Christianity. It is the Church that more or less constantly and consistently has held high the ideal of truth and duty and fidelity, in public as in private life. It is the Church that has given Christendom its moral

GROWTH OF THE KINGDOM OF GOD

ideals and standards. It is the Church to which all owe their ideals of life, their moral vigor, the moral atmosphere they breathe, whether they recognize it or not, whether they claim or reject the Christian's faith in Christ.

This moral earnestness is to be found in no other parts of the world. Heathendom has none of it. Even in so-called Christian nations there is a difference in the degree of its vigor, for the Protestant nations far surpass those under the Roman Catholic, the Greek, and the other Eastern branches of the Christian Church.

2. A promising feature of modern civilized life is the appearance and rapidly growing power in English-speaking lands of what may be called the public conscience. This conscience is the combined product of high moral ideals, Christian character, intelligence, and knowledge of the daily experiences of the nation, of its classes, and of its individuals. Wrong or injustice of any sort may appeal to the public conscience with the assurance of finding sympathy. When the public is satisfied of the reality of any wrong or injustice, through the public press, and, if need be, through the democratic forms of government of both England and America, it speaks with no uncertain sound. If new laws are needed, they are enacted. If bad men are to be driven from office or power, the way is surely found. The abolition of slavery in all the English world many years ago; the great American Civil War for the abolishment of slavery, in more recent times; the expulsion of the Louisiana lottery from the State of that name; the vigorous moral uprising in New Jersey, New York, and elsewhere, against the gambling evils of the race-track; the moral indignation that always arises on the clear exposure of corruption in municipal or national government,

OUTLINE STUDIES OF THE

such as those of the Tweed ring, and, later, of Tammany, and the New York police protection of immorality, the perversion of funds by life insurance companies, dishonesty in acquiring public lands, unjust and cruel methods of crushing competitors in business; the success of many labor strikes whose justice the public recognizes; the common failure of those strikes in which violence and wrong are done by the strikers — these are some of the many ways in which the public conscience speaks and acts. In Great Britain this public conscience has often spoken with tremendous effect, overthrowing men and measures, however powerfully supported by the government, that in some more or less flagrant way had violated its sense of righteousness or morality. The abolition of slavery in the British empire many years ago, and the passing of many reform measures in more recent times, with the intense feeling on the question of the Armenian atrocities, and England's duty in view of them and her treaty responsibilities, — these are all manifestations of this public conscience. Though sometimes called the "Non-conformist conscience," it is by no means limited to the members of the Non-conformist churches, but is shared alike by all earnest Christians, vast multitudes of whom are members of the Established Church.

Though it has received no special name in the United States, this national conscience is none the less operative. It is to this public conscience that all reform movements appeal; only by its action can they hope to succeed. This public conscience is in process of education, and this educational process needs time; each new phase of a subject needs careful study, and receives it. It is the existence and recent manifest growth of this public conscience which are the hopeful signs of the moral growth of the country.

GROWTH OF THE KINGDOM OF GOD

An editorial in *The Outlook* says: "There has never been in this country such a revival of the civic conscience as at present; such an effort to introduce righteousness into all departments of society; such a resolute and persistent determination to make the nation, not only nominally but actually, what it should be. . . . The distinctions between right and wrong, the reality of moral order, the fact that righteousness alone constitutes true prosperity, are appreciated as they have not been for many years." The revolt throughout the United States against machine government and corrupt or doubtful political methods, are indications of the growth of the public conscience. "Public conscience is a public force in America. It may be, and often is, somnolent. It may be, and often is, hood-winked for a time. But it cannot be safely defied. And the politician who disregards it, and depends on corruption, management, wiles, or cunning, is sure, sooner or later, to be discovered, and absolutely sure, when discovered, to be defeated. The American people will have none of him. . . . Public conscience is a greater power than public corruption."

3. We cannot speak of the countless little ways of speech and life over which the gentle Jesus has exerted, and still is exerting, his kindly influence. The brutality which seemed characteristic of the ancient Roman, Gothic, and Teutonic races, though by no means wholly conquered, yet has been modified. Not only has ruthless murder been largely stopped, but all forms of torture in the examination of supposed criminals has been abolished. Even in the case of criminals condemned to death, the most painless methods of execution have been adopted. Needless pain and wanton cruelty are being banished by the rising public conscience. Not only have laws been enacted on

OUTLINE STUDIES OF THE

the subject of cruelty, but private societies have been organized to insist on the execution of those laws. Societies for the Prevention of Cruelty to Children, and Societies for the Prevention of Cruelty to Animals, yearly spend large sums of money in carrying on their humane work. Whence, again I ask, has come this spirit of gentleness, of sympathy? What influence has made Teutons and Celts, who used to burn hundreds of human beings before their dreadful Druid gods, — what power has transformed them into the peace-loving, cruelty-hating peoples of modern times? No mere teachings of ethics and moral rules could have done it. It has been the work of Christianity, the influence of the gentle Jesus, whom so many of them have learned to love, and more and more to understand and obey.

It is not here asserted that the Church has from the beginning been wholly free from cruelty, that it has set its face like a flint against needless pain, for, alas, that is not true. Too often has the Church, adopting the heathen spirit and the methods of the times, used the sword, the thumbscrew, and the rack, forgetful of the teachings and example of Jesus. But these were the work of the pagan spirit. Nor is it maintained that there is now no cruelty in Christendom. Were that true there would be no need of such societies as those named above. But it is believed that cruelty is on the decrease; that the face of Christian civilization is finally set against all forms of cruelty and needless pain; that this tendency is a product of Christian teaching, a result of the wide influence of Jesus, reaching beyond the limits of professing Christians; and that it is a modern movement, one of the signs of the growth of the kingdom of God.

GROWTH OF THE KINGDOM OF GOD

IV. RESURVEY.

1. Is interest in the welfare of the masses limited to the churches?
2. What is meant by the solidarity of society?
3. What practical forms does this social interest take?
4. Does social need create social sympathy?
5. Was there social sympathy in Africa before the advent of the Christian missionary? Why not?
6. The Church of Christ has educated the Christian conscience.
7. The public conscience is found only in Christendom.
8. Mention some of the reforms called for and secured by the public conscience of the United States.
9. Do the same for Great Britain.

V. TOPICS FOR CLASS DISCUSSION.

1. What kind of help to the poor is thought to do more harm than good?
2. What are some of the causes for feelings of enmity between different classes of society?
3. What are some of the ways in which the public conscience expresses itself?
4. How is the public conscience educated?
5. Do you think of any great public evil that ought to be corrected?
6. What would be a good method to go about its reform?
7. What reforms have you seen accomplished?
8. Is the public conscience the sum of all private consciences?

LESSON XXI

INFLUENCE OF CHRISTIANITY, THE SABBATH,
WHITE CROSS, ETC.

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I. PREPARATORY SUGGESTIONS.

1. Make a careful list of the classes of people in your neighborhood who do work on Sunday.
2. Separate this list into two subdivisions:— (a) those whose work is necessary to be done; (b) those whose work is unnecessary.
3. How large a proportion of those who work feel that it is compulsory?

OUTLINE STUDIES OF THE

II. LESSON OUTLINE.

Influence of the industrial revolution on Sunday observance.

The desires of laboring men in reference to it.

Facts concerning the Sunday opening of World's fairs.

Sabbath observance in England and on the continent of Europe.

The White Cross Society.

The attitude of Scientific men to Christianity.

Influence of Christianity in non-Christian lands.

The influence of Christianity as manifested in literature and art.

III. INFLUENCE OF CHRISTIANITY.

We consider in this lesson still more signs of the increasing influence of Christ outside of the Church.

1. We mention first, the growing popular interest in the observance of the Lord's Day. The modern industrial revolution has done much to break down its former strict observance in England and America. Immigrants to the latter country have brought in the so-called "Continental Sabbath" — a day of sport and business rather than of rest and worship. With this method of regarding the day, the number of those who labor on the Sabbath has of late greatly increased. With this increased disregard of the Sabbath have come in serious evils. The fierce struggle for existence, the intensity of industrial and commercial life, the long hours of close attention, the increase of the strain of labor due to increased specialization, — all these have contributed to a keener realization of the absolute need of rest one day in seven. Multitudes who care nothing for the religious uses of the day demand its observance on

GROWTH OF THE KINGDOM OF GOD

the ground of the physiological, social, mental, and moral needs, both of the individual and of society.

The "Sunday problem" is receiving scientific study. Not only as a matter of theory, but as a matter of experience, is it being studied in each department of labor. The advantages and disadvantages to the laborer and to the business man are receiving impartial consideration. It is seen that the physical health of the employee demands rest, because of the intensity of modern industrial conditions. Agitation and legislation to enforce Sunday rest are becoming common. International conventions for the purpose of the study of the problem are held. Working men themselves are becoming interested. Labor unions in Europe and America are urging its wider observance. The representative of over 100,000 railroad employees in the United States, at the International Congress of Sunday rest, held in connection with the Columbian Exposition at Chicago in 1893, spoke in the most emphatic terms of the desire of the men for, as well as their absolute need of, regular and complete Sabbath rest. Over 500,000 members of labor organizations in Great Britain opposed the Sunday opening of museums in 1892; while between 1872 and 1891, 719,000 signers of petitions to the House of Commons opposed, and only 80,000 favored, their opening. Although in general the Sabbath observance of England and America surpasses that of Europe, yet in some respects Europe excels. "In Belgium, there are postage stamps which bear the inscription, 'Not to be delivered on Sunday.' . . . In Holland and Switzerland, no Sunday newspapers are issued. In Italy, a congress of workmen's societies held in 1892 voted in favor of obligatory rest." In the United States, in the army, the navy, the government, and in all postal offices, work is reduced to

OUTLINE STUDIES OF THE

a minimum. In most Protestant, and in some of the Roman Catholic countries, societies for the further study of the problem, for popular education and agitation, and for enforcing Sabbath legislation, have been organized in recent years, and are doing much to create public intelligence and opinion on the subject.

There has been much recent legislation on the subject both in Europe and America. The Fletcher prize essay for 1892, on "The Hallowed Day," asserts that "only one of the States of the United States has no Sunday law; the most of the States of the United States have good Sunday laws." After a careful examination of them all, the author deliberately says that they "are not the old Puritanic laws of colonial times, but the revised statutes . . . providing for the proper observance of the Lord's Day in these closing years of the nineteenth century." The immense importance of the Sabbath in the eyes of the American people may be measured in part by the fact that the petitions for Sabbath closing of the Columbian Exposition represented a constituency of forty millions in the denominations, labor unions, and other bodies represented by special vote, besides millions of individual signatures. Only liquor dealers' associations and two labor bodies voted for Sabbath opening, and all together did not represent more than a million individuals. The national government voted to grant the exposition two and a half million dollars, on condition that the grounds should be closed on Sundays. Though the Sunday closing movement did not succeed, because of the foreign character of the majority of Chicago's citizens and exposition committees, yet the failure of the masses of the visitors to attend on the Sabbath caused Sunday opening to be a serious loss. The largest attendance at the Fair grounds was usually on

GROWTH OF THE KINGDOM OF GOD

Saturdays; the largest on a single day was 716,881 persons who paid an admittance fee. The total attendance was 27,377,733, being an average of over 150,000 for each day of the six months during which the Exposition was open. The Sabbath attendance was, however, very small, not exceeding, it is safe to say, 20,000 a day. On Sunday, August 6, 1893, 16,000 persons visited the Fair. The average Sabbath attendance at Mr. Moody's religious services was 50,000, being a far greater number than went to the Fair grounds.

In England the Sabbath is more highly appreciated by the working classes, as their only hope, than in the United States. Until recently throughout Great Britain there was not a single newspaper published on Sunday. There is abundant Sabbath legislation. As already mentioned, there is great opposition among the working classes to the opening even of museums on the Sabbath.

On the Continent, the recent growth of the Sunday rest agitation and legislation is marvelous. Each nation, from Russia to Portugal, and from Greece to Sweden, has awakened to the subject during the past decades as never before. Much new legislation has been enacted since 1890. Sunday rest is rapidly growing. After a careful survey of the recent Sunday legislation and its observance on the Continent, E. Deluz, in the *Sunday Problem*, says: "The above facts show that the cause is making important progress on the continent of Europe, and encourages further effort."

But the Sabbath is a Christian institution. Its adoption as an essential of modern civilization by non-Christians is a noteworthy sign of the growth of the influence of Christianity.

2. We mention, in the second place, the recent growth

OUTLINE STUDIES OF THE

of the White Cross Society, and the evidence it affords of the great emphasis that is being laid on having and enforcing the same standard of morality for man as for woman. "A white life for two" is becoming a well-known phrase. This is a most promising movement in the moral world. But it is safe to say that its moving power, no less than its origin, is Christian. I have yet to hear of a single "social purity" society outside of Christian influence.

3. Another significant sign of the times is the demand, made even by those who reject Christianity, that others shall follow the Christian standards when they come into relation with themselves. This is a virtual admission of the truth and authority of Christ's teachings.

4. There seems to be an impression that, more and more, scientific men are leaving the Christian ranks. The relation of education to religion has been briefly considered in a previous lesson. Here we only wish to deny the correctness of the above-mentioned impression. It is impossible, from the nature of the case, to present any statistics on this subject; yet the following facts are not unimportant:—

The Marquis of Salisbury, in his address as President of the British Scientific Association, and as giving a dispassionate and accepted summary of the present view of natural science, could assert, in the words of Lord Kelvin (Sir William Thomson), "that the argument of design has been greatly too much lost sight of in recent zoological speculations. Overpoweringly strong proofs of intelligence and benevolent design lie around us; . . . with irresistible force they show to us through nature the influence of a free will, and teach us that all living things depend on one everlasting Creator and Ruler." It is safe

GROWTH OF THE KINGDOM OF GOD

to say that the scientific mind of the civilized world is as fully convinced of the truth of all that is important in Christianity as it ever was, and that it is also as devoted as ever to the attainment of Christian character. The number of anti-Christian scientists is without doubt comparatively small, though they attract much attention by the extreme nature of their views, and the constancy with which they assert them.

A paragraph from an editorial in *The Outlook* is worthy of quotation:

“One of the most significant signs of the times is the change of attitude among scientists toward religious questions. Those who keep pace with scientific thought, and are familiar with the atmosphere and spirit of scientific investigation in the universities abroad, have been struck by the radical change which has taken place in the last twenty years. What now strikes one, in the attitude and spirit of a great many scientific men, is a spirit of reverence toward the religious side of life. This does not mean that there is a return to the old dogmatic statements, or to the ecclesiastical explanation of things; but it does mean that there has come a deeper perception of the facts of religious experience, and a deeper realization of the immense part which the religious element plays in human life. It is very generally felt that the explanations of religious phenomena offered twenty years ago, and accepted at the moment as final, are inadequate; that religion is something deeper, more pervasive, and more influential than many scientific men took account of two decades ago. The feeling is growing that the religious phenomena of history are not to be explained by the mythological and anthropological explanations once offered. Mr. Kidd’s notable book, so widely read and so earnestly

OUTLINE STUDIES OF THE

discussed during recent years, is a striking revelation of the attitude which many scientific men are now taking toward religious questions — an attitude of free but reverential investigation. There are of course a number of old-time scientific men who still hold to the somewhat arrogant agnosticism of two decades ago; but the younger men are inspired by a very different spirit.”

It is widely acknowledged that philosophic materialism is dead. It is no longer held that true Christianity and true evolution are contradictory. Indeed each is necessary to the other.

5. The evidence presented in these lessons has had all but exclusive reference to the increasing influence of Jesus within the limits of Christendom. We wish to call attention to the spread of that influence to non-Christian lands. We have, in a previous lesson, spoken of the growing efforts to propagate the teachings of Christ in foreign lands. We should also refer to the effects of those efforts. Scores of islands in the Pacific Ocean have been transformed into wholly Christian lands. India and Japan have been wonderfully modified, and in no slight degree elevated by Christian ideals. Hundreds of thousands of believers and church-members have been gathered in those countries. But the influence of Jesus is by no means limited to the churches. Millions in those Eastern lands, who acknowledge no connection with the visible Church, know and admire, and, more or less consciously, have accepted the teachings of Christ as the best the world affords. It is safe to say that the gospel of Christ, and love for the Saviour of mankind, are spreading more rapidly among non-Christian communities than at any previous time, not even excepting the first and second centuries. *The Boston Advertiser* once said: “They who

GROWTH OF THE KINGDOM OF GOD

do not know what they are talking about, still say that missionaries have made no impression in heathendom except upon a relatively small fraction of the lower orders of mankind. They who speak from knowledge, say that in Japan, to take that one case, Christian ideas have already permeated the institutions and populations of the country to such an extent, that, from the Mikado to the humblest laborer at four cents a day, there is no man in the island-empire who does not, directly or indirectly, feel the influence of the new religion, if not as a spiritual force, at least as a creative energy in politics, industry, and learning. Statistics can never do more than dimly shadow forth the truth of such a matter.”¹

6. This brief survey of the growing influence in the world of Christ and his teaching would be faulty indeed, were there no reference to the mighty power of his personality in purifying, in ennobling, in refining, and in inspiring all our literature, poetry, painting, architecture, sculpture, music, and oratory. These are sensitive thermometers of the increasing warmth of Christian civilization.

For nineteen hundred years, the most ennobling poetry, the most magnificent architecture, the most exquisite painting, the most thrilling music, and the most moving oratory, have been those most intimately connected with devotion to Christ's person, and with efforts to present, in beautiful forms, some phase of himself or his teachings. The development of all these arts, expressive of men's esthetic sense, has received its best and most permanent stimulus from the efforts fitly to express loyalty and devotion to the Saviour of mankind. And to this day, no one who would aspire to take the first rank in any of these

¹ Boston Advertiser, October 15, 1894.

OUTLINE STUDIES OF THE

departments would venture to ignore Christ's teaching. Indeed, it is safe to say that he could not attain to the first rank without having first received the impress of Christ's character upon him. Public sentiment renders impossible to-day such literature, poetry, and music as is common in all pre-Christian and non-Christian and semi-Christian lands and times. The purest and best and most ennobling of Greek and Roman poetry is filled with passages which are expurgated in all modern editions intended for the public eye. It is safe to say that no man in all history has given so powerful and ennobling a stimulus to the arts expressive of man's esthetic nature as did the lowly Man of Nazareth. But the point of special importance for us is the fact that Christ's influence along all these varied lines is growing century by century. Never was fiction so pure, or poetry so inspiring and spiritual, as during the past century. What previous century can claim such a galaxy of noble men as this? Whittier, Lowell and Longfellow; Wordsworth, Tennyson and Browning; Beecher, Brooks and Moody; Spurgeon and Parker; Cobden, Bright and Gladstone — to name no others, are fitting representatives of the nobler movements of modern thought. But they are what they are through the influence of Christ and his spirit.

Enough has been said, we think, to indicate the growing influence of Christ outside of the organic Church. The Christian need not despond, but rather should rejoice, for, after all, that for which every Christian cares is not the growth of the Church, but of the Kingdom; not the dominance of the ecclesiastical organism, but of the Christ-spirit. That the wide-reaching influence of Jesus is growing, who can doubt?

GROWTH OF THE KINGDOM OF GOD

IV. RESURVEY.

1. What influence has our foreign population had upon Sunday observance?
2. What part of our population is in special need of weekly rest? Do they appreciate the fact?
3. How general are Sunday laws in our states?
4. What organizations favored Sunday opening of the Chicago World's Fair? With what financial result?
5. What country observes Sunday most completely?
6. What is the general attitude of scientific men to religious truth?
7. To what degree is the influence of Jesus felt in non-Christian lands?
8. Name the foremost writers and preachers and statesmen of the past hundred years in England and the United States. Who of them were Christian?

V. TOPICS FOR CLASS DISCUSSION.

1. Do people who work hard six days need a day of rest, or of recreation, or of worship?
2. If Sunday is made a day of rest and worship, what provision should be made for recreation?
3. Why does the observance of Sunday need to be enforced by law?
4. Who would be the greatest sufferers if Sunday observance were given up?
5. What is the general influence of the Sunday newspaper?

OUTLINE STUDIES OF THE

6. Ought museums and art galleries to be opened on Sunday?

7. Can true science be antagonistic to true religion?

8. Is it likely that India and China will ever become Christian in name? in practise?

9. Are our most prominent public men avowedly Christian?

PART V

A GENERAL VIEW OF THE GROWTH
OF CHRISTIANITY

LESSON XXII

REVIEW

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I. PREPARATORY SUGGESTIONS.

1. Consider how many of your acquaintances have changed their residence from country to city, and vice versa.

OUTLINE STUDIES OF THE

2. Is the moral and religious life of your acquaintances who live in large cities better, on the whole, than that of those who live in the smaller towns?

II. LESSON OUTLINE.

Our survey of the Kingdom is now complete.

A summary of the work of the Church in its five periods.

Much remains to be done.

Evils of our day due to industrialism.

A rising tide of moral earnestness is meeting the flood of evils.

III. REVIEW OF PRECEDING LESSONS.

1. We have now reached the end of our detailed study of the way in which the Kingdom founded by Jesus has grown. We have seen how, in spite of being misunderstood, and in spite of periods of apparent reverses and losses, that Kingdom has on the whole been better understood from age to age. The teaching of Jesus has been applied with ever-increasing thoroughness and success to the various problems of life. We have seen how the number of those who have consciously come under the powerful influence of Jesus has increased until that number is well up in the millions, while those who, without conscious submission of themselves to Jesus, are yet more or less determined by his thoughts and ideals, are to be counted by the hundred million. We have seen how material blessings have come in larger measure to the nations where Christian teaching prevails, and in general, in direct proportion to the dominance of the teachings of Jesus. We have seen how the practise of the teachings of Jesus

GROWTH OF THE KINGDOM OF GOD

has been growing from age to age, and how those teachings are being practised by multitudes who make no profession of being followers of Jesus.

2. It will be useful now to consider in somewhat different form the great work that Christianity has accomplished in the course of the centuries. At the time of the birth of Christ the Græco-Roman world was dominated by polytheism and superstition in religion, slavery and cruelty in the social order, the utmost licentiousness and immorality in the relations of the sexes, and arbitrary despotism and frank militarism in the State. The moral, religious, social, civil and economic conditions of the later Græco-Roman world were about as bad as we can conceive. And worse than all else was the fact that there were no signs of any redemptive power, no evidence of any moral and religious vitality equal to the task of bringing moral health to the masses. Such was the material on which, in which and with which Christianity was to work.

3. What now has Christianity accomplished? In briefest phrase, we may characterize the work accomplished as follows:—

Period I. The teaching of Jesus is freed from Jewish trammels and made universal. The first Christian communities discovered that Christ had bound religion and moral life so closely together that the two have become for all time and to all intelligent people inseparable. Religion without morality is hypocrisy. Moral ideals without religion are impotent.

Period II. Polytheism and nature-worship were vanquished in all the great centers of population around the Mediterranean Sea. Monotheism became the only possible thought of God for all civilized peoples.

OUTLINE STUDIES OF THE

Period III. Christian truth was carried to all parts of Europe; barbarian tribes were brought under the influence of Christian institutions, and instructed in Christian ideas. Monogamy was established as the ideal of all civilized and moral peoples. Slavery in Europe was abolished; universal compassion and charity were cultivated. Human beings began to be valued as human beings. Could all this have been accomplished without and but for the powerful and highly organized Roman Catholic Church?

Period IV. The rights and value of the individual began to be recognized and the foundations for democracy in education, in religion and in government were laid. Freedom of conscience for the individual began to be effective and the religion of Jesus began to free itself from ecclesiasticism, sacerdotalism, and ritualism.

Period V. The principle of the mutual freedom of Church and State, of religious life and civil government is established and begins to be practised. More thoroughgoing efforts are made to apply Christian ideals to social relations and the social order. The Bible is given to the masses. World-wide missionary work begins to plant the kingdom of God in every land.

Rabbi Kohler, in his article on "Christianity" in the Jewish Encyclopedia pays it the following remarkable tribute:—

"Christianity, following the matchless ideal of its Christ, redeemed the despised and outcast, and ennobled suffering. It checked infanticide and founded asylums for the young; it removed the curse of slavery by making the humblest bondsman proud of being a child of God; it fought against the cruelties of the arena; it invested the home with purity, and proclaimed . . . the value of each human soul as a treasure in the eyes of God; and it so leavened the great masses of the empire as to render the cross of Christ the sign of victory for its legions in place of the Roman eagle. The

GROWTH OF THE KINGDOM OF GOD

'Galilean' entered the world as a conqueror. The church became the educator of the pagan nations; and one race after another was brought under her tutorship. The Latin races were followed by the Celt, the Teuton, and the Slav. The same burning enthusiasm which sent forth the first apostle also set the missionaries aglow, and brought all Europe and Africa, and, finally, the American Continent, under the scepter of an omnipotent church. . . . Christianity is not an end, but the means to an end — namely, the establishment of the brotherhood of man and the fatherhood of God."

4. In emphasizing the growth of the Kingdom and the great work already accomplished, the Christian should not think that all has been done. We must not ignore the evil customs that have been practised by multitudes of professed Christians and often in the name of Christ. The religious persecutions of the past no one now considers to have been truly Christian. They are thought rather to have been survivals of pagan thought and practise. Christians are still imperfect. No church or individual has attained to the standard of perfection set up for us by Jesus. Drunkenness, licentious immorality, worship of Mammon, political corruption, oppression of the laborer by the moneyed class, social pride, scorn for people of colored skin (black, yellow, or brown) as though of an inherently inferior race, blackmail, graft, sweating houses, watering of stock, fraud in insurance and various other forms of dishonesty are disgracefully common and constitute the enemy against which modern Christians should wage relentless war. In affirming the growth of Christ's Kingdom we dare not and need not ignore these facts. But what we may and do assert is that by comparison with former times, even a hundred years ago, Christ's Kingdom has produced marked improvement, that his Kingdom is coming and will continue to come in pro-

OUTLINE STUDIES OF THE

portion to the intelligence, sincerity and earnestness of those who know his name and have received his spirit.

5. It is important to recognize that many of the evils peculiar to this age are the product of the new forms of human activity that have been developed. Steam and electric power have transformed the entire life of Western Europe and the United States. Instead of being predominantly agricultural, we have become industrial peoples. Freedom of travel tends to looseness of moral life, as well as toward the concentration of population in industrial centers. Massing of populations in cities brings its own peculiar problems, moral, religious and social. The flagrant evils of to-day are the direct outcome of our industrial civilization. They are consequently of recent date; they have come upon us stealthily, like a thief in the night. Our institutions and especially our laws never contemplated the present situation. We are now seeking the legal means for arresting many of these evils, evils which often are not in the least due to the evil thought or intent of those who do the wrong, but solely to the circumstances of the new industrial conditions of life.

6. A tide of moral earnestness, however, is rising to meet this flood of evils. Religious organizations seek to reform the vicious, educate the children, help the suffering and comfort the sorrowing. This work is largely with individuals. Social settlements make systematic inquiry as to the exact condition of the slums and the causes at work, and assist the residents to organize for effective reforms, planting ideals and suggesting methods. Legislators seek to remove causes and change conditions that produce evil. The efforts now put forth in England and the United States are mighty witnesses to the rising tide of moral energy. Nor should we overlook the public con-

GROWTH OF THE KINGDOM OF GOD

demnation of evil in high places. Sweeping political changes follow evidences of political corruption, as in no previous age. Only where democracy exists—a democracy where moral ideals are dominant—could such things occur. But this is equivalent to saying that only where the teachings of Jesus in regard to the kingdom of God have attained wide acceptance and devotion can such things occur.

IV. RESURVEY.

1. What did the first period of Christian history do for mankind?

2. Over what did Christianity triumph in the second period?

3. In the third period what did the Church accomplish in reference to barbarism, polygamy, slavery?

4. What, in the fourth period, was done by the Church for the individual? Against what did it begin to react?

5. What has been done in the fifth period in reference to the state, society, the Bible and missions?

6. What are the blackest evils of our day? How do we compare with preceding ages?

7. From what source do many of these modern evils arise?

8. What signs of encouragement may be noted?

9. What recent statesmen and politicians have risen to power through their advocacy in politics and application to society of the principles of the Kingdom?

OUTLINE STUDIES OF THE

V. TOPICS FOR CLASS DISCUSSION.

1. What is the chief cause of the evils of large cities?
2. What is the chief cause of evil in the country cross-roads?
3. In what sort of towns is the influence of public opinion most powerfully felt?
4. For what classes of people is life in the large cities on the whole disadvantageous?
5. Why do poor people in the cities often resist efforts to get them out into the country, on to the soil?
6. Is it time to resist the tendency for young people to flock to the cities?
7. How can it be done?
8. What is meant by socialism? by industrial democracy? How do they differ from the kingdom of God?

LESSON XXIII

SIGNIFICANCE OF THE GROWTH OF THE
KINGDOM

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I. PREPARATORY SUGGESTIONS.

Consider:—

1. If people were more truly religious would there be more or fewer religions?
2. If the world would heartily adopt a simple form of Christianity, would that ultimately result in the unifying of the world, bringing in "The parliament of man, the federation of the world"?

II. LESSON OUTLINE.

The growing influence of Jesus.

OUTLINE STUDIES OF THE

The law of the "survival of the fittest."

Religion is increasingly important.

Polytheism doomed to extinction.

Christianity the religion of the dominant races.

Protestantism the form of Christianity in the dominant races.

No nations are wholly Christian. The world will be better when people are more religious.

III. THE SIGNIFICANCE OF THE GROWTH OF THE KINGDOM OF GOD.

I. The one hopeful, because fundamental, element of modern life is the growing influence of Jesus. Not only is the number of those who openly profess allegiance to him growing, as we have seen, but they are increasingly gaining insight into the meaning and spirit of his life and teaching; they are more and more perfectly carrying out his instructions, living his life. The influence of Jesus also is more powerfully felt beyond the ranks of professing Christians than ever before. When thousands of working men will hiss the parson and the Church, but applaud the name of Christ, when the meetings of an intense political campaign are frequently opened by prayer, is it not evident that Christ's influence is felt and that he himself is loved by multitudes who, for whatever reason or however mistaken, refuse to connect themselves with the Church?

Let us now consider the significance of the moral, political, and material development of Christendom, and especially of the Protestant world.

GROWTH OF THE KINGDOM OF GOD

Science, popular education, democratic and constitutional government, material civilization, knowledge of many of nature's secrets, and ability to make use of her forces, medical and surgical skill, political supremacy, the faculty of self-government as well as of ruling other races, together with a growing comprehension and application of Christ's ethical and religious teachings — all these have appeared simultaneously in a remarkable degree among the Christian nations. What is the meaning and explanation of all these phenomena? It is one of the fundamental assumptions of science that for every result there must be, not only a cause, but an *adequate cause*. This is true not only for such physical phenomena as the falling of an apple, the revolution of the planets, the movements of the stars, the myriad forms of fauna and flora, but for the great outstanding movements of history. The great onward movements of humanity, consuming centuries of time for even a partial result, are not caused by chance, are not the product of blind fortune, mere luck. As there can be no effect without the cause, so there can be no millennial progress without a meaning, without revealing a purpose. History, therefore, is full of meaning. The rise of one race and the downfall of another, the predominance of one style of civilization at the expense of another, the progressive growth of one religion and the decay of all others, — these are not meaningless or causeless events.

2. The Creator and Upholder of the universe has his purpose in it, and he is surely though slowly bringing that purpose to pass. By the effects of men's ideas and ideals upon themselves; by their effects on their surroundings, on their social, commercial, and national life; by their effects on the health of their possessors, on the size and

OUTLINE STUDIES OF THE

vigor of their bodies, on the keenness and accuracy of their minds;— by all their varied effects, acting on their total conditions, external and internal, subjective and objective, perfecting and developing their original endowments and capabilities, God is teaching his children which of their ideas and ideals are worthy; what kind of conduct and customs are moral—in a word, what is really good and true and beautiful. Those whose eyes and minds and hearts are open to see and understand and believe and practise what he thus teaches, receive the blessings; they multiply in numbers and power. But this is the law of the survival of the fittest. And since God's providence extends not only to ancient nations and races, since the special call of special nations to special work is not a thing of the past alone, but also of the present, it is the duty of those who would comprehend the meaning of the universe, who would know the purposes of God, to study not only physical nature and its immutable because divine laws, not only human nature and its innate consciousness of truth and of moral law, but also the grand movements of history, and especially of modern history, in which we are playing a part. It is the duty of the wise both to recognize the facts and to comprehend their meaning.

3. If, then, we apply this principle of the survival of the fittest to the facts brought out in the previous lessons, we may make the following assertions with scientific accuracy and certainty:—

(a) Religion has an increasingly important place in the history and development of the human race. It is a factor of the utmost importance in determining the moral, the intellectual, the material, and the political status of the nations. In view of the nature of religion, this is what we might expect, and, as a matter of fact, we find it to

GROWTH OF THE KINGDOM OF GOD

be so historically. Never did true religion have so powerful a hold on the human mind as to-day; never has ethical truth and belief in God, the Creator and Upholder of the universe, the Maker of man, the Father and Saviour of sinful men, had such molding force in society as in modern days. Never before have the demands for justice, and for equality of opportunity for all the classes of society, been so clearly made and admitted by all. Belief in, and action according to, ethical religion, is a more potent factor in the entire social development of man now proceeding than ever before, and is increasingly operative.

(b) All forms of polytheism are doomed to extinction. At one time polytheism was the belief of all the nations of the world. But the extent of its rule has been constantly diminishing. To-day there is no polytheistic self-governing nation on the face of the globe. The reason is apparent. Polytheism is the mother of superstition and ignorance, of which in turn it is the product. It does not stimulate education, thought, or individual character. In a word, the real reason why polytheism is dying out is because it is not fitted to survive. It is not the truth, nor does it beget love of the truth. Polytheism is unable, therefore, to give that solidity or unity to a nation which shall enable it to govern itself in righteousness, and all its classes with impartiality, or to meet and conquer the foe, whether external or internal. The belief in polytheism which remains to this day in such countries as China is one important cause of the misrule and inherent weakness of that great nation.

(c) Christianity is the religion of the dominant nations of the earth. Nor is it rash to prophesy that in due time it will be the only religion in the world. This is not equivalent to saying that all non-Christian countries will

OUTLINE STUDIES OF THE

become tributaries to Christian nations, but only that non-Christian countries will in the course of time become Christian. As Rome could not resist either the logic or the noble lives of preachers and believers, so it will be in India, and even in China.

4. The progress in material civilization, in numbers, in general intelligence, in commerce, in national wealth, in political power, and in general prosperity, is found to belong, in its highest measure, to those nations which have pressed onward in their interpretation of Christ's teachings; who have not bound themselves to the limited religious attainments of their ancestors, either in theological views, religious customs, or church organizations, but who have pressed onward in their Christian liberty to a profounder comprehension of the teachings of Jesus, and to a fuller application of those principles to the needs of modern society. In other words, they are found to belong, in the highest degree, not to Roman Catholic or to Greek, but to Protestant countries; not to Spain or Italy or Austria, in which countries, for hundreds of years, the Bible has been a forbidden book, freedom of conscience denied, and the Inquisition has flourished, but rather to Germany and England and the United States, in which countries the Bible has been the most honored and read and studied of all the books ever produced, where each man has been free to study and interpret the truth, whether of the Bible or of nature, according to the measure of the ability his Maker has given to him.

5. It is no accident of history that, since Northern Europe broke away from the Roman Church at the time of the Reformation, material, mental, and spiritual civilization, and thus national growth and national prosperity, have found their most favored home in Protestant lands.

GROWTH OF THE KINGDOM OF GOD

It is no accident that truer comprehension of Christ's teaching, greater love for the truth, greater insistence on character, and greater zeal in doing the work of the Samaritan, should go hand in hand with the marvelous growth and the unprecedented blessings that the Ruler of the universe is bestowing on the Protestant nations. It cannot be an accident, but rather is a matter of profound significance, that the leading powers of Christendom are no longer Roman Catholic Italy or Spain or France, as in former generations, but Protestant Germany and England and the United States. When the New World was discovered, Spain and France were far ahead of the rest of the nations in civilization and power and size. They ruled Europe. They conquered the New World. They planted their religion by force among the natives in South America. But these Roman Catholic nations have now lost their predominance, both in Europe and in America. The new nations in South America, which have grown from their conquests and which adopted their religion, have proved comparatively weak. What can be the cause of this? It can be none other than the nature of their interpretation of Christianity. They spurned the Bible, hindered popular education, denied and rejected religious freedom, upheld a hierarchical Church, persecuted other faiths, laid no emphasis on personal faith in and devotion to Christ alone, and thus encouraged ignorance and superstition and mere traditional religion. It was an inevitable result that the people of such countries could not develop so well in self-control and self-government and general civilization; it was consequently inevitable that they could not establish successful colonies, or steady, national, free government, or even keep the lead they already held among the nations of

OUTLINE STUDIES OF THE

Europe. They fell behind, because, more than others, they failed to see or obey the laws of God which govern the rise and fall of the nations, because they failed to take the new light that came into the world with the Reformation.

6. It is important to bear in mind the fact that no nation is to-day Christian. Although some claim the name, yet when their acts are compared with the teaching of Jesus who would admit the claim? The United States and England probably have a larger proportion of their population who are earnest followers of Christ than any other country of Christendom, yet even in these countries, the church-members constitute only a minority of the people. The government is sometimes in the hands of notoriously unscrupulous and self-seeking men.

7. If God's blessings have come in so large measure to people only partially following his will, what may we not expect when every adult man and woman shall have become a sincere follower of Jesus, so that the conduct both of private individuals and of officials of the government shall proceed on Christian principles? There will be no need then for police or criminal laws, for judges or prisons, and no need for armies. Drunkenness will cease, disease will be largely exterminated. Not only sin but sorrow and pain will be all but conquered. What an epoch that will be, when the kingdom of Jesus shall be fully established!

IV. RESURVEY.

1. What is the most hopeful element in modern life?
2. Is there progress in the course of history?
3. What is the meaning of that progress?

GROWTH OF THE KINGDOM OF GOD

4. Is the influence of religion on mankind declining or increasing?
5. What is to be the fate of polytheism?
6. What is the destiny of Christianity?
7. In what modern countries has material civilization made the greatest progress?
8. Why have Roman Catholic countries lost the leadership of Europe?
9. Are any countries yet thoroughly Christian?
10. Can you imagine what the world would be like if every individual were wholly Christian?

V. TOPICS FOR CLASS DISCUSSION.

1. Is Jesus King? or is Money King? May they both be king in their own spheres?
2. Is the law of the survival of the fittest an atheistical doctrine?
3. What is the meaning of the phrase "ethical religion"?
4. Is England's supremacy in India and Egypt due to her Christianity, or have they been acquired in an un-Christian manner and spirit?
5. What makes Anglo-Saxon colonies more permanent and successful than those of any other race?

GROWTH OF THE KINGDOM OF GOD

LESSON XXIV

PROBLEMS AND PROSPECTS

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I. PREPARATORY SUGGESTIONS.

1. Does the suggestion of the evangelization of the world appear to you to be a quixotic and impossible program?
2. Would the realization of that vision be more wonderful than the condition of civilization already attained would have appeared five hundred or even one hundred years ago?

OUTLINE STUDIES OF THE

3. With a thousand years, and the modern rate of progress, what may be hoped for?

II. LESSON OUTLINE.

Problems remaining for solution by men:—

The Christianization of the individual.

The enthronement of Christ in society.

The federation of the churches.

The moralizing of international relations.

The evangelization of the world.

The interrelations of science, history and religion.

Prospects of the future.

III. PROBLEMS AND PROSPECTS.

Though the kingdom of God has been growing with the centuries and has brought great blessings to the human race, its work is not yet accomplished. We of this generation have problems set for us to solve, in helping to establish the kingdom of God in our nation for the sake both of our own race and of the world. Let us inquire what are the special problems set for solution by the men of the present generation.

1. The first problem for each person is with himself. This is a problem always new, and to be solved only by the individual himself. Until I make Jesus King in my own heart, until I understand, so far as I can, his teaching and love, his guidance, and am proud of his lordship and acknowledge his sovereignty, all other problems are without meaning. This then is the most important question one can ask himself,—Am I a sincere disciple of Jesus? My present and eternal welfare depends on

GROWTH OF THE KINGDOM OF GOD

whether I love truth more than falsehood, mercy more than force, sincerity more than ceremony, righteousness more than money; in a word, whether I put God at the center of my universe or my own little self. If Jesus is King in my heart then will my relations with my fellow men be true, kind and loving, and so far as my personal conduct goes, the kingdom of God shall prevail.

2. The next problem that arises is to make Jesus King in society. How are the relations of men in business, in politics, in social affairs, to be brought into conformity with the spirit of Jesus? This is no easy task. If all men were agreed to do this it might not be so difficult; but they are not; many and strong forces of selfishness, vice, and corruption are opposed to making Jesus King. Men live in communities whose relations and much of whose conduct are determined by laws. To make Jesus King, then, means to make laws and to produce forms of government, legislative and executive, the aim and result of which shall be to carry out righteous laws righteously. And this means that Christianity must be carried into politics and business, into railways and legislatures, into banks, factories, mines and every other form of organized human activity.

But how can this be done? By the Christian ballot united on every moral issue. The great problem before the churches of America and England to-day is how to unite the Christian forces so as to make Jesus King in local and national legislatures. The nations need Christian laws executed by Christian magistrates. The forces are sufficient if united. And this leads to the next problem which must first be solved.

3. The more immediate problem confronting the churches of Protestant lands is the development of such

OUTLINE STUDIES OF THE

an effective union of all Christians that they may work unitedly for the enthronement of Jesus in the social and national life. It is not enough that individuals become Christian and join some local church. The churches must combine in some such large way that the total force making for righteousness, equity, justice and truth in all the relations of men may be made to prevail over selfish and unsocial methods. How is this to be done?

(a) Not by any organic union of churches which suppresses individual freedom of belief or of worship. History has taught the lesson so clearly that this mistake ought not to be repeated.

(b) Not by an attempt to dissolve the present church organizations and to initiate a new one. This would, as history teaches, but add one more denomination to the present sufficiently numerous and diversified list.

(c) But by *federation* can it be done, as the English Free Churches are proving, allowing each component body to have its own organization and peculiarities, but uniting all for common action when the kingship of Jesus is in question.

(d) As we have already seen, over thirty Protestant denominations of the United States have recently established a federated organization and held their first quadrennial meeting (Dec. 1908). This is a good beginning. It is now the duty and privilege of this great body of professed Christians to back up the splendid program then formulated, uniting heads and hearts and votes to realize the ideal, for mere federation of ecclesiastical organisms will be powerless unless we have something more, viz., *intelligent* and *interested* and *free* activity of all the members.

GROWTH OF THE KINGDOM OF GOD

The churches of Protestant lands cannot and should not attempt to send their members to the polls to vote like automata, or like ignorant men, as is possible where external authority is exercised as by the Roman Catholic or Mormon hierarchies. The authority of the federated churches should never be more than that of competent leadership and advice; the rank and file of Christian membership should be intelligent and alert to the interests at stake and act unitedly from a regard for principles and not as the result of external authority.

4. The next problem will find its solution if the preceding problem has been effectively solved, and when efficient and united activity of all Christian men has been attained. This great task has already made some progress, viz., making Christ King in international relations. There is no more bitter shame coming to nations calling themselves Christian, millions of whose members are indeed fairly earnest Christians, than the utterly unchristian relations of the governments to which they are subject. The spirit they manifest toward each other and the frequent bloody wars they have waged against each other show how largely unchristian Christendom is. And especially is their unchristian and absolutely unrighteous conduct manifest in their relations to the weaker nations and tribes whose lands they have plundered and whose populations they have ruthlessly oppressed and murdered.

Not till Christ is King in all relations will the will of God be done on earth as it is in heaven. For this great work must the Church of the living God prepare itself. This problem could be solved and this work accomplished should Christian men unite, take the lead, make Jesus King in their own nations, and then insist that grasping and selfish men should not be allowed to disturb the

OUTLINE STUDIES OF THE

friendly relations of the nations, but that each nation should regard and preserve the interests of other nations even as its own. This is a problem that the churches must attack if they are to be thoroughgoing in their obedience to Christ.

5. The evangelization of the world is an enterprise that the Protestant Christians of England and America have been attacking with ever increasing energy and success. But not until a united Church girds itself for the task and with a zeal not yet manifested, and not until Jesus has been made King in Christian lands and in their governments to an extent not yet realized, can we expect *great* success in the world-wide effort. The heathenish deeds of Christian nations and men from Christian lands and the indifference of so-called Christian churches to world-wide evangelization constitute the greatest obstacle to the speedy solution of this enormous problem. It is a task for our day and generation.

6. A problem of great importance, on the right solution of which the future of Christianity will largely depend, is the relations to be maintained between science, history and religion. There is danger on the one hand of resisting all changes of thought or practise demanded in the interests of exact science and accurate history, and on the other hand there is danger of losing all vital religion by going to the extremes of scientific radicalism and historical agnosticism. True religious life is in conflict with no *facts* of nature or of history. If any asserted fact of nature or of history is after careful investigation proved to be true, religion has really nothing to fear from it, though for a time it may seem in danger. Religion was not shaken when it was finally proved that the earth is round and does move and that the sun is the center of

GROWTH OF THE KINGDOM OF GOD

our solar system, although for a time many thought that such admissions would destroy Christianity altogether. And so we can say with confidence, no *fact* discovered by science or history can ever bring real injury to religion. The Christian should hold an open and unbiased mind to all scientific and historical truth as he should to all religious truth.

7. One final consideration. As our God is a living God and the God of living, growing human beings, we may expect new thoughts and new methods to come forth from time to time. The history of Christianity shows that this has been the case in the past. Though earnest efforts have been made to hold doctrines and organizations to the old forms, it has proved absolutely impossible to do so. Growth is the law of the Kingdom as it is of mind. The large general lesson taught by this rapid study of the growth of the kingdom of God is that no age should count itself as having attained, but should press onward to the new which God is ready to reveal to those of open minds and ready wills.

What about the prospects? They are as bright as are the promises of God. Whether our generation shall solve all these problems is not for us to know, but we know that in God's own time they will be solved, and that it is our glorious privilege to have a part in this work. The signs of the times are full of promise for rapid development in these directions. The age of divisive individualism in Christian thought and life has passed. United thought and effort are recognized as needed. Christians are becoming conscious of their profound agreement in fundamentals, and of the trivial character of many of the matters on which they are divided. Union and federation are not only in the air, but have already made

OUTLINE STUDIES OF THE

practical beginnings. We of the rising generation are to carry them forward by intelligent study and mutual understanding and esteem and united activity. This is an age of hope, because an age in which Christ is ruling as never before.

Is the kingdom of God growing? Who can doubt it? Who that has eyes to see and a mind to perceive can fail to understand the answer of history? Yes, the kingdom of heaven is growing, and never so fast as in recent decades. Whoever wishes may clearly see that, through all history, "one eternal purpose runs," that the influence of Jesus is spreading in every land and on every shore; that the Sun of Righteousness has arisen on this dark world, to set no more; and that this kingdom of God, of love, of truth, of heaven, of Jesus, shall ever more progress "with the process of the suns."

As we look back over the course of our thought thus far, as we reflect on the incalculable blessings that have come through Christ and his teachings, not only to the poor, the afflicted, the diseased and sorrowing, but to all society, even to the noblest and strongest and most illustrious and intellectual, — blessings that have come by the gift of lofty ideals, graces of character, and noble ambitions, secured through Christ and his Church, — we do not wonder that all Christians and all Christendom unite in singing the praises of him who was at once Son of God and Son of man. Why is it that Christianity alone of all religions of the earth is preeminently a religion of song and praise, does some one ask? It is solely because of what Christ is and does to-day for all who know and love and obey him. And those who know him the best, love him the most passionately, and sing his praises most sincerely.

GROWTH OF THE KINGDOM OF GOD

In Christendom the loftiest, most soul-stirring music is Christian. No such songs of devotion and love as are rising to Christ from all lands are offered to scientists or poets or philosophers, or philanthropists or religious leaders, much less to military heroes, or tyrants or infidels. But throughout the world, wherever those are found who read and love the Bible, of whatever race or tongue, the human heart spontaneously sings its thanks and prayers and praises. It would almost seem as though the power of human language and human song had been exhausted in men's efforts to find appropriate strains with which to offer their worship to Him who gave himself to the world, that the world through him might know the surpassing love of God, in calling all men through his only begotten Son to become children of the living God. As we think of the kingdom of the lowly Jesus, now at last, after two thousand years of waiting, only just beginning to establish throughout the world its benign reign; as we strive to appreciate all it is and does for those who become his willing and joyful subjects; and as we realize the fact that Jesus does in truth satisfy the hunger of the human soul to know its own origin and destiny, and its relations to the great Unknown who is in and over all this marvelous universe; and as we see that, through Jesus, finite men do actually come to know in a real way the heart of the Infinite, and to have daily communion with him, we do not wonder that the followers of Jesus unite in all lands and in every tongue to sing the glorious anthem: —

“Jesus shall reign where'er the sun
Does his successive journeys run,
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.

OUTLINE STUDIES OF THE

For him shall endless prayer be made,
And praises throng to crown his head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on his love with sweetest song,
And infant voices shall proclaim
Their early blessings on his name.

Blessings abound where'er he reigns;
The prisoner leaps to lose his chains,
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise, and bring
Peculiar honors to our King,
Angels descend with songs again,
And earth repeat the loud Amen!"

IV. RESURVEY.

1. What is the first and most important problem that meets each individual?
2. What is the second great problem?
3. How can the individual make his Christian will most effective in society?
4. Is an organic union of churches necessary for uniting the moral forces of the churches?
5. What is meant by federation of the churches? For what purposes has it been effected?

GROWTH OF THE KINGDOM OF GOD

6. Ought international relations to be made Christian?
Can it be done?

7. What is the chief obstacle in the way of the evangelization of the world?

8. What should be the attitude of the Christian mind toward new truth?

9. Is the prospect for the future bright or dark?

10. Why is singing natural in the hearts and mouths of Christians?

V. TOPICS FOR CLASS DISCUSSION.

1. What are the most vital and aggressive forces in modern life tending toward the realization of the kingdom of God?

2. What are the greatest forces of evil resisting the powers of good?

3. Is it certain that good will ultimately, perfectly triumph over evil?

4. What insures that certainty?

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